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The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1908. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the object of the Society is the following:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

THEOSOPHY is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and love which guide in its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eye of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it rests with the member to become a true Theosophist.

The headquarters, offices and managing staff are at Adyar, a suburb of Madras, India.

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THE PROMISE OF THE CHRIST'S RETURN.

In Three Acts.

Time: *The later life-time of Jesus.*
Place: *The environs of Jerusalem.*
Dramatis personae: *Three young men,*
Abraham: *A Jewish scholar.*
Seti: *A wandering Egyptian student.*
Julius: *A Roman warrior.*

ACT I.

ABRAHAM. *What think you, stranger, of this man,*
Jesus and His Sermon on the Mount?
For me—I am in such doubt,
Attracted by His theories, I fain would learn;
Yet my old religion bids me think well
Before I espouse new ways of thought and deed.

JULIUS. *Scarce do Romans discuss such themes*
At once with those fresh-met, as now,
With Thee, fair Jew. Yet eager am I,
Too, all to review that this rare man
Has taught this morn. Days long agone
Might I have heard Him speak had not
Our galley, headed true from Brundusium to Tyre,
Been scuttled twice by a slave whose black heart,
Forgiven at first, was pierced by Gaius' spear.
Now Gaius, boatman shrewd, repairs the ship
Well-hauled upon the sand, resting amid round rocks.
I love ships well and, were I not by Fate
Fair forced to fight by land in Caesar's ranks,
Sure would I transfer my love to Neptune's devotees.
Has He long taught this quaint doctrine
That we shall love, not hate our enemies?

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SETI. *Ah! that is just my case! What means He—*
I cannot comprehend—we shall give all away
And follow Him? Whence comes He, Abraham?
By what authority invested does He dare
Usurp the functions of the Gods? Does He, perchance,
Bring some new and untried deity for us
To worship, learning a new philosophy?

ABRAHAM. *A doctrine He gives forth, it seems to me,*
Of pure unselfishness, or better still, of selflesness.
Many sayings, parables, tells He of generous ways
Which men may find easily to relieve
The fierce buffetings of Fate, each for
His neighbor. Such virtues as are known
And sometimes practiced amid men He preaches.
Yet when the wonder-seeking multitude
Is fed and, sated, leaves the grassy amphitheatre,
He, drawing off a certain few, expounds
His doctrines full, explains His parables
And in few, quiet words tells of man's origin,
His destiny and how it is our mission high,
If we will follow Him, to aid in hastening
Man's evolving to that perfect day when,
Our journeying o'er, we may rest, all united in
Heart and mind, knowing ourselves, knowing our
Loved ones and, best of all, knowing God Himself,
So, being at one with these, to be forever
Free from all Fate's forces, free to learn more of God
And to grow into His likeness ever more.

JULIUS. *But I'm told He doth practice magic, commanding*
Demons, ordering men free of them and healing
Disease by secret processes! Though but yesterday
Our galley's keel ground upon your rocky shore
I've heard the tale of His feeding thousands
Using but a few small fish and tiny loaves,
Multiplying these to meet their humble need!
How sparkle the eyes of those who tell these things!
Thine, Abraham, are glittering now. Methinks I see a convert!

SETI. *Ah, Julius, could you but have seen the blind*
Restored to sight or felt the fluttering joy
Of that crushed soul, in woman's form,
Mary Magdalene, outcast of women, forgiven,
Restored to hope of such purity within as doth
Transcend a million-fold mere outward cleanness!
Could you have heard His story of our race's future peace and glory!

ABRAHAM. *Perhaps, again, Julius, you will meet with us.*
Again we hope to hear Him and resolve some doubts
We've raised that His philosophy may not avail to cure.

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JULIUS. *Gladly will we meet again.*

(*Ex.*)

ACT II.

JULIUS. *Hail! Jew; Hail! Good Egyptian!*

SETI. *Good Day!*

ABRAHAM. *Good Day!*

SETI. *Have you not heard what happened yesterday!*
Have you not yet visited the temple,
The Hebrew gossip-shop? No? Strange things
Have been done by Jesus, most unaccustomed!
Standing by His side, listening
To His sweet expounding of philosophy,
Suddenly I heard a woman call, as breathless she ran
Toward us, "Jesus, he whom thou didst
So love, that gentle one, my brother Lazarus,
Is dead! He whom Thou didst love divinely
Lies now within a sepulchre, a great stone
Rests against the door! O come with me
That Thy gracious words and Thy tender presence,
So vibrant of sympathy and wise strength to aid,
May comfort and support them all!"
Then, Julius, Abraham, came that miracle
Strangest of all that yet has been. He, Whom
All of us have learned to love so well since last
Some weeks ago we met here by this stone, He Who
Had met and vanquished high priests in argument,
Who has turned the usurers from the temple-floor,
That wise, strong man on Whom all leaned—Jesus wept!

JULIUS. *What said He?*

ABRAHAM. *I have not heard this latest wonder-tale.*

SETI. *"Mary," He said, "He is not dead, but sleepeth."*
"Master," she replied, "three days the body lies entombed
And now is already decomposed." All were amazed
When Jesus bade us follow Him and we went
Down into Bethany where the body lay. Strangely
Was the Great One troubled within and deeply groaned
When we approached the grave. Slowly
The heavy stone was rolled away. Loud cried He
"Lazarus, come forth!" Then came he forth bandaged closely.
Though his face was tightly swathed, heavily he spoke
In muffled tones and bade us be of good cheer.

JULIUS. *And do you yourself believe that he was dead?*

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SETI. *Yes, Mary had spoken true words. The body*
Had been decomposed. But all went well with him
When he came forth and when the cloths were drawn away.
How think you these things are done, my friends?

ABRAHAM. *Deeply they do puzzle me. I cannot comprehend*
This mystery—how these miracles are done.
God's Law defied, though He Himself should abrogate
That Law, the stability of the whole universe would be denied.

SETI. *For me 'tis fortunate I am Egypt's son. As a boy*
I served within an ancient temple where I learned
Some inner lore, was told that there are laws
That far transcend those minor ones we know,
And those initiate into their full use
May do many things that seem to be beyond
Man's sphere of action, thought, responsibility.
This knowledge of the occult is held
Secret and inviolate by the deans
Of our humanity whose predecessors gained it in turn,
They say, from Those Who brought it from Venus
Where beings older far than are we in evolving
Have dwelt for immemorial years. This wisdom
Sacred, sprung from the Creator, instructs in those steps
Which we have taken in past lives spent in other bodies
And those which we must take if we would become like Him.
His miracles, then, novel and wonderful howe'er they be to us
Are yet within the limit of the law He serves.

JULIUS. *Wondrous such knowledge in the aid of men!*
More would I learn of it—how to follow on ever to know more!
Inklings of such I have heard in Rome. The mystery priests
Prate much of weird, grewsome childish spiritings!
Yet 'neath their ignorant study of birds' viscera
And small prognostications must lie some sure philosophy.
Perhaps did one but know the teachings of the older priests,
Could one but learn their secrets he would find such basis
For their daily round as you have just described.

ABRAHAM. *Now that you speak of these things, Seti, do I recall*
The scarce whispered references of our Jewish priests
To a secret doctrine of the soul and its long pilgrimage
In many bodies returning oft to life on Earth.
They seem also to know of a magic taught vaguely
In ancient scriptures, Talmud, Kabbala.
Half secretly they speak of a major knowledge by which
Well-instructed initiates may perform such deeds as these
That Jesus does. Yet in deep awe do they refer sometimes
To India's wise men. They do know, 'tis said,
So much of these deeper laws of Nature They may
Transcend death's limits, leave the body as They will and,
After wandering o'er the earth, return and enter it again.
Besides They can, if need be, leave the old body
They have outworn and take some new one
As that of some young man fresh-drowned,

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By Fate's premature decree. Thus may Their work proceed
Unhindered by the lack of bodies.

SETI. *Purity of motive, complete self-sacrifice, a willingness*
To yield all interests of the man in every form
To the teachings of his Master—these are required
By Jesus of his inner pupils. And in His religion
You may see how He would train men step by step
To prepare themselves for always more
And greater service for men and God.

JULIOS. *Then you think there lies no truth in the priests' charges*
That He consorts with evil powers—is dominate
By some subtle plan to found an empire vast or
'Stablish a counterpoise 'gainst Rome's aggression?

SETI. *As I see, that kingdom He would found*
Is not of this world—a realm of spirit in which would lie
The world's redemption from those Fates which it has dared.
Piled mountains high is the pent-up force threatening humanity,
That returning force which man has for aye sent forth.
Were this discharged at once man would be swept away.
His coming makes possible a gradual discharge
And now are thronging to Him thousands who will aid
In broadening life's limits for us all and a few
Who would join Him in His complete self-abnegation.

ABRAHAM. *I fear for Him these the plottings of the priests;*
I fear their rage. The agents of Rome are plotting too.

SETI. *We can but wait to see what shall be the outcome*
Of all these forces cast together. Fear has He not.

(Ex.)

ACT III.

JULIUS. *Good day, Seti and to you Abraham!*

SETI. *Good Day!*

ABRAHAM. *Good Day!*

JULIUS. *Long is it since we met here in those days*
That followed the sermon on the Mount of Olives
And the restoration of our Lazarus to his friends
And the ignorant destroying of our Master's body by the mob.
Ah! much have we learned since then of Him and of His work,
Although we have not seen each other, Seti.
And Abraham, how has it fared with you?

ABRAHAM. *These months have been filled with grief and hope,*
Now commingled and now separate. We have been so distraught
'Tis hard to estimate one's state of consciousness.
'Tis better far to look into the future, filled with hope.

SETI. *As Egypt's son I know the pensive phase of life.*
Our nation's force is spent, I fear. Only a drivelling old age
Awaits her and the pain of backward glancing.
Now for the fulfillment of His promise must we look
To that future life when we shall be with Him
Again on earth and aid in the upbuilding here

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Of that sacred temple, that fair house not built with hands!

ABRAHAM. *Much is to be done—our duty 'tis to apprise the world*
Of what He taught. Others shall come after us.
Each generation shall have its leaders, teachers,
Each its appointed duty, all preparing the way.

JULIUS. *Seti, did you see the Master when He appeared*
To His pupils on the third day after His death?

SETI. *I did, Julius, and since He now oft comes to us*
In quiet hours when we can meet together in some cave
We'll ask if you may not be there, also.
Quietly we sit and inly, worshipfully invoke
His tender influence, sweet and strong. Presently
He enters our midst when we're prepared in unity
Of heart and thought, or, through one of us
More sensitive to His gracious influence, speaks
To all, telling the mysteries of the higher worlds,
Explaining the Way by which we best may serve Him,
Furthering the plan of God in Man's evolving to become
More than man and to grow into the image of the divine.

ABRAHAM. *Yes, these meetings and that return of His in future years*
Make up the hope of life for us. From week to week we live
Waiting that sweet evening and the secret teachings.
To us no occult powers are given—ours as yet
The earlier Path, preparing well the way for greater things.

JULIUS. *Then, if I may, I'll join you. Strangely the light*
Of life has fled from us who knew Him then
But since His passing have not seen Him.
Blue skies and the green fields are here, yet cold.
They'll breathe of hope, now; they'll tell for me
His coming, tell the passing of those influences malign
'Neath which we are living. Gladly I'll join His disciples
Who are preparing ground, sowing seed and tending
The fields for Him.

SETI. *Long 'twill be 'ere His return*
We're told. These bodies shall be gone, long ere that time.
Yet shall that return be sure. In His name shall
All be done. Blest we if we may be of those on earth
In that fair time! So speed that Day. His will be done!

W. V-H.

FINIS.



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TO BE OF THAT COMPANY.

Theosophy informs us that Jesus Christ, who long ago suffered and wrought among men was not an imaginary being or even a sporadic manifestation of the Deity. It shows us how He is one of Those who are of God's Hierarchy, His great company of Servants who are carrying out His plans in an orderly manner, caring for men's spiritual needs in each epoch and preparing always for epochs to come. The number of those in the Hierarchy who have physical bodies and have attained to adeptship is small, a hundred or two. But all these have the power and the knowledge and the love for men to do the things which were done in Palestine by Him.

What must it be to be of that Company! Can you imagine Them gathered for the performance of some mighty ceremony of worship of God? Who of us unaided could bear the glory of Their presence? Who could gaze into Their faces without withering? Momently they are in communion with God though wearing the bodies of men, able to communicate with us and to deal with us as if They were no more than we.

What would it be to be of Their Company? To be permitted to serve Them, to know vividly that our effort may be applied to the fulfillment of Their plans, to feel that what we do will be directed to the immediate aiding of men for their deliverance from that ignorance and weakness which makes them suffer.

Every Theosophist who wishes to serve unselfishly is of Their company, though not of Their rank. Each of us may feel that he has great and ever growing privileges. Each of us may feel that he is known to Them and aided by Them in all his unselfish deeds for God.

And one day not so long hence as time passes for those who live in the eternal, the infinite, it shall be the privilege of each of us who has vowed to serve Them to be initiated into Their ranks as children, that we may begin to know as They know, that we may begin to serve as They serve, and worshipping God as They worship, we shall each see the face of our Beloved, we shall come into conscious knowledge of God and so, 'neath the shadow of His wing, we shall be of that Company!

W. V-H.

THE CHRIST OF ST. JOHN.

The Gospel of St. John holds a unique position in the New Testament. Its standpoint to the life of Christ is different from that of the other three Gospels. Matthew, Mark and Luke describe the life of Christ from the standpoint of eye witnesses; they are writing history, and it is noteworthy that in their Gospels the divinity of Christ is only slowly revealed as the narrative progresses. Indeed according to them, the disciples took a long time before they realized that Christ as the Son of God, was Lord of heaven and earth. Even after they had proofs of His divine origin, yet when He did something supernatural like stilling the tempest, instead of looking upon it an another example of the power of the Son of God, they marvel and say, "What manner of man is this, that even the winds and the sea obey Him!"

Matthew, Mark and Luke try to write as historians. In contrast to them, John is little concerned about history; what is present to his consciousness as writer is the revelation of a Mystery. To John the appearance of Christ among the Jews was not the coming of the expected Messiah; it had a cosmic significance. It was the Divine Reason, the Wisdom of God made flesh.

To understand the Gospel of St. John we have to realize who John was and what was the atmosphere in which he lived. The higher critics here help us much. Truly the help they give seems the reverse of help and terribly destructive, to the orthodox mind; to the theosophist, however, they clear the ground for the fuller truth. The critics tell us that the Evangelist is neither "the disciple whom Jesus loved," nor the author of Revelations. He lived and wrote about 178 A. D. When He wrote His Gospel, the Gospels of Matthew, Mark and Luke already existed. St. John had them before him, as it were, when he wrote. He knows of them, as also of other collections of the sayings of Christ. Why does John then part company from them in many places in the narrative?

For a simple reason that the critics have not naturally seen, for the material proofs are

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still lacking, John does not consider Matthew, Mark and Luke specially authoritative. John evidently belongs to some esoteric Christian order, which has an independent tradition of its own concerning the events of Galilee, and he stands by this tradition in preference to the statements of the three. Furthermore, John is not a simple uncultured pious man, but a most cultivated and philosophic Jew, full of mysticism and intuition, living probably in the intensely intellectual atmosphere of Alexandria. He knows, for example, of the writings of Philo, the great Jewish philosopher that wrote at Alexandria, A. D. 25; he also knows of the Logos doctrine of Greek philosophy, of the great World-Soul of the Stoics, the Divine Reason manifest in nature. It is the marvel of St. John that he unites the Logos concept of Philo and the World-Soul of the Stoics in the personality of Christ.

Plato had philosophized on Logoi, the archetypal Ideas, the Beautiful-in-themselves, the prototypes of all things existent and to be. The orderly movements in nature, the planets in their orbits, the ebb and flow of the tide, summer and autumn, and winter and spring, these the Stoics saw as the expression of the World-Soul. Comes then Philo, "platonising," and ushers in his grand concept of the Logos, the Second God, Ishvara, the Manifested Godhead. The Unmanifested is the Absolute, the ineffable that none can see; but the Logos the Manifested God, stands as intermediary between It and us.

The Logos, says Philo, has a two-fold aspect. As God, he is the Shadow of God, the Creator of the cosmos, the Wisdom, the King's Architect, the Leader and Captain of the Powers, the Great Pattern and Archetypal Seal; but as mediating between the Ineffable and us, he represents humanity in the eyes of God. He is then the Heavenly Man, the Door to direct communion with God, the Prophet of the Most High, the Day Spring, Eternal Law, Giver of Divine Light and our Saviour, so long as the Logos is, he is the At-one-ment, harmonizing humanity with God.

The writer of St. John's Gospel is thoroughly familiar with these deep philosophical speculations; it is for that very reason that the personality of Christ does not mean to him merely the arrival of the Messiah of the Jews but a cosmic fact. For to John, the World-Soul, the Divine Reason, the Philonian Logos had taken a human form; the inconceivable had happened, that in One Person could be mirrored the law and order and beauty and power of the universe. It is in the light of this awful and inspiring truth that John sees the life of Christ. Hence to him there cannot be sufficient insistence upon that fact; indeed without this guiding clue the life cannot be understood.

John does not slowly reveal the divinity of Christ. Like a master musician ushering in the central theme in great chords, John ushers in the Logos theme at the very outset. Round the theme the composition will be woven, but the theme will ever be sounding to those that have ears to hear. And thus John begins.

"In the beginning was the Logos and the Logos was with God, and the Logos was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehended it not."

In these five verses we have summarized the whole life of Christ, the Logos. Alpha and Omega, the beginning and the end, involution and evolution, the sacrifice of the Logos for our sakes, all are summarized swiftly. "And the Logos was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only Begotten of the Father), full of grace and truth."

To St. John history has value only in so far as it reflects an eternal Mystery. To bring about the effect that he wants, John works as an artist. He chooses deliberately his standpoint, selects from historical events, omits what does not suit his purpose. He will condense the three years' ministry into one and with a few swift master strokes will compose a sketch, a work of art for all time, with a higher truth than that of a history that critics in later ages can brush aside. Artist and mystic that he is, he is continually appealing to a faculty higher than the analytical mind; he draws aside the curtain and lets us gaze, as on a work of art, in wonder and rapture on the Drama of the Logos.

C. Jinarajadasa.

(To be continued.)

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THE BEGINNINGS OF THE SIXTH ROOT RACE.

(Continued from page 109.)

Theosophy in the Community.

Since the two Masters who founded the Theosophical Society are also the Leaders of this community, it is quite natural that the religious opinion current there should be what we now call Theosophy. All that we now hold —all that is known in the innermost circles of our esoteric section is the common faith of the community, and many points on which as yet our own knowledge is only rudimentary seem to be thoroughly grasped and understood in detail. The outline of our Theosophy is no longer a matter of discussion but of certainty, and it must not be forgotten that the facts of the life after death and the existence and nature of the higher planes are matters of experimental knowledge for nearly all members of the colony. Here, as in our own time, different branches of the study attract different people; some think chiefly of the higher philosophy and metaphysics, while the majority prefer to express their religious feelings along some of the lines provided for them in the different temples. A very strong vein of practicality runs through all their thinking, and we should not go far wrong in saying that the religion of this community is to do what it is told. There is no sort of divorcement between science and religion, because both alike are bent entirely to the one object and exist for the sake of the state. Men no longer worship various manifestations, since all possess accurate knowledge as to the existence of the Solar Logos. It is still the custom with many to make a salutation to the sun as he rises, but all are fully aware that he is to be regarded as a centre in the body of the Logos.

The Devas.

One very prominent feature of the religious life is the extent to which devas take part in it. Many religions of our own day speak of a Golden Age in the past in which angels or deities walked freely among men, but this happy state of things has ceased because of the grossness of our present stage of evolution. It would seem that as regards our community this has again been realized, for great devas habitually come among the people and bring to them many new possibilties of development, each drawing to himself those cognate to his own nature. This should not surprise us, for even now, in the twentieth century much help is being given by devas to those who are able to receive it. Such opportunities of learning. such avenues of advancement are not open to the majority at present, but this is not because of the unwillingness of the devas, but because of our own backwardness in evolution. We are much in the position of children in a primer class in this world-school. The great professors from the universites sometimes come to our school to instruct the advanced students, and we may sometimes see them pass at a distance, but their ministrations are as yet of no direct use to us simply because we are not at the age or state of development at which we can make any use of it. The classes are being held. The teachers are there, quite at our disposal as soon as we grow old enough Our community is grown old enough, and therefore it is reaping the benefit of constant intercourse with these great beings and of frequent instruction from them.

The Temple Services.

These devas are not merely making sporadic appearances, but are quite definitely working as part of the regular organization, under the direction of the Chief-priest, who takes entire control of the religious development of the community, and of its educational department. For the outward expression of this religion we find that various classes of temple services are provided, and that the management of these is the especial function of the devas. Four types of these temples were observed, and though the outline and objects of the services were the same in all, there were very striking differences in form and method, which we shall now endeavor to describe.

The key-note of the temple service is that each man, belonging as he does to a particular type, has some one avenue through which he can most easily reach the divine, and therefore be most easily reached in turn by divine influence. In some men that channel is affection, in others devotion, in other sympathy, in yet others intellect. For these four types four kinds of temples exist, and in each of them

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the object is to bring the prominent quality in the man into active and conscious relationship with the corresponding quality in the Logos, of which it is a manifestation, for in that way the man himself can most easily be uplifted and helped. Thereby he can be raised for a time to a level of spirituality and power far beyond anything that is normally possible for him; and every such effort of spiritual elevation makes the next similar effort easier for him, and also raises slightly his normal level. Every service which a man attends is intended to have a definite and calculated effect upon him, and the services for a year or a series of years are carefully ordered with a view to the average development of the congregation, and with the idea of carrying them upward to a certain point. It is in this work that the co-operation of the deva is so valuable, since he acts as a true priest and intermediary between the people and the Logos, receiving, gathering together, and forwarding their streams of aspirational force, and distributing, applying and bringing down to their level the floods of divine influence which come as a response from on High.

The Crimson Temple.

The first temple entered for the purposes of examination was one of those which the deva originally showed in his pictures. It was one of those where progress is principally made through affection, a great characteristic of the services of which is the splendid flood of color which accompanies them, and is in fact their principal expression. Imagine a magnificent circular building somewhat resembling a cathedral, yet of no order of architecture at present known to us, and very much more open to the outer air than it is possible for any cathedral to be in ordinary European climates. Imagine it filled with a reverent congregation, and the deva-priest standing in the centre before them, on the apex of a kind of pyramidal or conical erection of filigree work, so that he is equally visible from every part of the great building. It is noteworthy that each worshipper as he enters takes his seat on the pavement quietly and reverently, and then closes his eyes and passes before his mental vision a succession of sheets or clouds of colors, much as sometimes pass before one's eyes in the darkness just before falling asleep. Each person seems to have an order of his own for these colors and they are evidently to some extent a personal expression of him. This seems to be of the nature of the preliminary prayer on entering a church in the twentieth century, and is intended to calm the man, to collect his thoughts, if they have been wandering, and so attune him to the surrounding atmosphere and the purpose which it subserves. When their service commences the deva materializes, on the apex of his pyramid, assuming for the occasion a magnificent and glorified human form, and wearing in these particular temples flowing vestments of rich crimson (the color varies with the type of temple, as will presently be seen). His first action is to cause a flashing-out above his head of a band of brilliant colors somewhat resembling a solar spectrum, save that on different occasions the colors are in different order and vary in their proportions. It is practically impossible to describe this band of colors with accuracy, for it is very much more than a mere spectrum; it is a picture, yet not a picture; it has within it geometrical forms, yet I know of no means by which it can be drawn or represented, for it is in more dimensions than are known to our senses as they are at present constituted. This band appears to be the key-note or text of that particular service, indicating to those who understand it the exact object which it is intended to attain, and the direction in which their affection and aspiration must be outpoured. It is in fact a thought expressed in the color-language of the devas, and is intelligible as such to all the congregation. It is materialy visible on the physical plane, as well as on the astral and mental, for although the majority of the congregation are likely to possess at least astral sight, there may still be some for whom such sight is only occasional. Each person present now attempts to imitate this text or key-note, forming by the power of his will in the air in front of himself a band of colors as nearly like it as he can. Some succeed far better than others, so that each such attempt expresses not only the subject indicated by the deva, but also the character of the man who makes it. Some are able to make this so definitely that it is visible on the physical plane, while others can make it only at astral and mental levels. I notice

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that some of those who produce the most brilliant and successful imitations of the form made by the deva do not bring it down on to the physical plane. The deva, holding out his arms over the people, now pours out through this color-form a wonderful stream of influence upon them—a stream which reaches them through their own corresponding color-forms and uplifts them precisely in the proportion in which they have been successful in making their color-forms resemble that of the deva. The influence is not that of the deva-priest alone, for above and altogether beyond him, and apart from the temple or the material world stands a ring of higher devas for whose forces he acts as a channel. The astral effect of the outpouring is very remarkable. A great sea of pale crimson light suffuses the aura of the deva and spreads out in great waves over the congregation; thus acting upon them and stirring their emotions into greater activity. Each of them shoots up into the rose colored sea his own particular form, but beautiful though that is it is naturally of a lower order than that of the deva, individually coarser and less brilliant than the totality of brilliancy in which it flashes forth, and so we have a very curious and beautiful effect of deep crimson flames piercing a rose-colored sea—as one might imagine volcanic flames shooting up in front of a gorgeous sunset. To understand to some extent how this activity of sympathetic vibration is brought about we must realize that the aura of a deva is very far more extensive than that of a human being, and it is also far more flexible. The feeling which in an ordinary man would express itself in a smile of greeting would in a deva cause a sudden expansion and brightening of the aura, and would express itself not only in color, but also in musical sound. A greeting from one deva to another would be a splendid chord of music, or rather an arpeggio; and conversation between two devas would be like a fugue; an oration delivered by one of them would be like a splendid oratorio. A rupa deva of ordinary development has frequently an aura many hundreds of yards in diameter, and when anything interests him or excites his enthusiasm it instantly increases enormously. Our priest-deva therefore is including the whole of his congregation within his aura and is consequently able to act upon them in a very intimate manner—from within as well as from without, as it were. Our readers may perhaps picture to themselves this aura if they recollect that of the arhat in "Man, Visible and Invisible," but they must think of it as less fixed and more fluidic, more fiery and sparkling—as consisting almost entirely of pulsating fiery rays, which yet give very much the same general effect of arrangement color. It is as though those spheres of color remain but were formed of fiery rays which are ever going outward to take its color as they pass through a particular section of the radius.

The Links With the Logos.

This first outpouring of influence upon the people has the effect of bringing each person up to his highest level and evoking from him the noblest affection of which he is capable. When the deva sees that all are tuned to the proper key he then reverses the current of his force, he concentrates and defines his aura into a smaller spherical form, out of the top of which rises a huge column reaching upwards. Instead of extending his arms over the people he raises them above his head, and at that signal every man in that vast congregation pours towards the deva-priest the utmost wealth of his affection and aspiration—pours himself out in worship and love at the feet of the deity. The deva draws all these fiery streams into himself, and pours them upward in one vast fountain of many-colored flame, which expands as it rises and is caught by the circle of waiting devas, who pass it through themselves and, transmuting it, converge it like rays reflected through a lens until it reaches the great chief deva of their ray, the mighty potentate who looks upon the very Logos Himself, and represents that ray in relation to Him. That great chieftain is collecting similar streams from all parts of his world, and he weaves these many streams into one great rope which binds the heart to the feet of its God, he combines these many streams into the one great river which flows around those Feet, and brings our petal of the lotus close to the heart of the flower. And He answers. In the light of the Logos himself shines forth for a moment a yet greater brilliancy; back to the great deva chieftain flashes that instant recognition, through him upon the waiting ring below flows down that flood of power, and as through them it touches the deva-

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priest expectant on his pinnacle once more he lowers his arms and spreads them out above his people in benediction. A flood of colors gorgeous beyond all description fills the whole vast cathedral; torrents as of liquid fire, yet delicate as the hues of an Egyptian sunset, are bathing everyone in their effulgence, and from out of all this glory each one takes to himself that which he is able to take, that which the stage of his development enables him to assimilate. All the vehicles of each man present are vivified into their higher activity by this stupendous down-rush of divine power, and for the moment each realizes to his fullest capacity what the life of God really means, and how in each it must express itself as love for his fellow-men. A far fuller and more personal benediction this than that poured out at the beginning of the service, for here is something fitted exactly to each man, strengthening him in his weakness and yet at the same time developing to its highest possibility all that is best in him, giving him not only a tremendous transcendent experience at the time, but also a memory which shall be for him as a radiant and glowing light for many a day to come. This seems to be the daily service—the daily religious practice of those who belong to this ray of affection. Nor does the good influence of this service affect only those who are present; its radiations extend over a very large district, and as it were, purify the astral and mental atmosphere. The effect is distinctly perceptible to any moderately sensitive person, even two or three miles from the temple. Each such service also sends out a huge eruption of rose-colored thought-forms which bombard the surrounding country with thoughts of love, so that the whole atmosphere is full of it. In the temple itself a huge crimson vortex is set up which is largely permanent, so that anyone entering the temple would immediately feel its influence, and this also keeps up a steady radiation upon the surrounding district. In addition to this, each man as he goes home from the service is himself a centre of force of no mean order, and when he reaches his home the radiations which pour from him are strongly perceptible to any neighbors who have not been able to attend the service.

The Sermon.

Sometimes, in addition to this, or perhaps as a service apart from this, the deva delivers what may be described as a kind of color-sermon, taking up that color-form which we have described as the key-note or text for the day, explaining it to his people by an unfolding process, and mostly without spoken words, and perhaps causing it to pass through a series of mutations intended to convey to them instruction of various kinds. One exceedingly vivid and striking color-sermon of this nature was intended to show the effect of love upon the various qualities in others with which it comes into contact. The black clouds of malice, the scarlet of anger, the dirty green of deceit or the hard brown-grey of selfishness, the brownish green of jealousy and the heavy dull grey of depression are all in turn subjected to the glowing crimson fire of love. The stages through which they pass were shown and it was made clear that in the end none of them could resist its force and all of them at last melted into it and were consumed.

Incenses.

Though color is in every way the principal feature in this service which we have described, the deva does not disdain to avail himself of the channels of the other senses than that of sight. All through his service and even before it began incense has been kept burning in swinging censors underneath his golden pyramid, where it is attended to by two boys. The kind of incense burnt varies with the different parts of the service; the people are far more sensitive to perfumes than we of earlier centuries, they are able to distinguish accurately all the different kinds of incense and they know exactly what each kind means and for what purpose it is used. The number of pleasant odors available in this way is very much larger than that of those previously in use, and they have discovered some method of making them more volatile, so that they penetrate instantly through every part of the building. This acts upon the etheric body somewhat as the colors do upon the astral, and bears its part in bringing all the vehicles of the man rapidly into harmony. They possess a good deal of new information as to the effect of odors upon certain parts of the brain, as we shall see more fully when we come to deal with the educational processes.

Sound.

Naturally every change of color is accompanied by its appropriate sound, and though

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this is a subordinate feature in the color-temple which we have described, it is yet by no means without its effect. We shall now, however, attempt to describe a somewhat similar service in a temple where music is the predominant feature, and color comes in only to assist its effect, precisely as sound has assisted color in the temple of affection. In common parlance these temples in which progress is made principally by the development of affection are called "crimson temples"—first because everyone knows that crimson is the color in the aura which indicates affection, and therefore that is the prevailing color of all the splendid outpourings which take place in it, and secondly, in recognition of the same fact all the graceful lines of the architecture are indicated by lines of crimson, or even in the case of some temples they are entirely of that hue. The majority of these temples are built of a stone of a beautiful pale grey with a polished surface much like that of marble, and when this is the case only the external decorations are of the color which indicates the nature of the services performed within. Sometimes, however, the temples of affection are built entirely of polished stone of a lovely pale rose color which stands out with marvelous beauty against the vivid green of the trees with which they are always surrounded. The temples in which music is the dominant factor are similarly known as "blue temples," because, since their principal object is the arousing of the highest possible devotion, blue is the color most prominent in connection with their services, and consequently the color adopted for both exterior and interior decoration.

The Blue Temple.

The general outline of the services in one of the blue temples closely resembles that which we have already described, except that in their case sound takes the place of color as the principal agent. Just as the endeavor in the color temple was to stimulate the love in man by bringing it consciously into relation with the divine love, so in this temple the object is to promote the evolution of the man through the quality of devotion, which by the use of music is enormously uplifted and intensified and brought into direct relation with the Logos who is its object. Just as in the crimson temple there exists what may be described as a permanent vortex of the highest and noblest affection, so in this music temple there exists a similar atmosphere of unselfish devotion which instantly affects everyone who enters it. Into this atmosphere come the members of the congregation, each bringing in his hand a curious musical instrument, unlike any formerly known upon earth. It is not a violin; it is perhaps rather of the nature of a small circular harp with strings of some shining metal. But this strange instrument has many remarkable properties. It is in fact much more than a mere instrument; it is specially magnetized for its owner, and no other person must use it. It is tuned to the owner; it is an expression of the owner—a funnel as it were through which he can be reached on this physical plane. He plays upon it, and yet at the same time he himself is played upon in doing so. He gives out and receives vibrations through it.

The Devotional Service.

When the worshipper enters the temple, he calls up before his mind a succession of beautiful sounds—a piece of music which fulfils for him the same office as the series of colors which passed before the eyes of the man in the color temple at the same stage of the proceedings. When the deva materializes he also takes up an instrument of similar nature, and he commences the service by striking upon it a chord or rather an arpeggio which fulfils the function of the key-note in color which is used in the other temple. The effect of this chord is most striking. His instrument is but a small one and of no great power, though wonderfully sweet in tone; but as he strikes it the chord seems to be taken up in the air around him as though it were repeated by a thousand invisible musicians, so that it resounds through the great dome of the temple and pours out in a flood of harmony, a sea of rushing sound, over the entire congregation. Each member of the congregation now touches his own instrument, very softly at first, but gradually swelling it out into a greater volume, until everyone is taking part in this wonderful symphony. Thus, as in the color temple, every member is brought into harmony with the principal idea which the deva wishes to emphasize at this service, and in this case, as in the other, a benediction is poured over the people which

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raises each to the highest level possible for him and draws from him an eager response which shows itself both in sound and in color. Here, also, incense is being used, and it varies at different points of the service, much as in the other case. Then when the congregation is thoroughly tuned, each man begins definitely to play. All are clearly taking recognized parts, although it does not seem that this has been arranged or rehearsed beforehand. As soon as this stage is in full operation the deva-priest draws in his aura, and begins to pour his sound inwards instead of out over the people. Each man is putting his very life into his playing, and definitely aiming it at the deva, so that through him it may rise. The effect on the higher emotions of the people is most remarkable, and the living aspiration and devotion of the congregation is poured upwards in a mighty stream through the officiating deva to a great circle of devas above, who, as before, draw it into themselves, transmuting it to an altogether higher level and sending it forward in a still mightier stream towards the great deva at the head of their ray. Upon him converge thousands of such streams from all the devotion of earth, and he in his turn gathers all these together and weaves them all into one, which as he sends it upwards links him with the solar Logos Himself. In it he is bearing his share in a concert which comes from all the worlds of the system, and these streams from all the worlds make somehow the mighty twelve-stringed lyre upon which the Logos Himself plays as He sits upon the lotus of His system. It is impossible to put this into words, but He hears, He responds, and He Himself plays upon His system. Thus for the first time we have one brief glimpse of the stupendous life which He lives among the other Logoi who are His peers; but thought fails before this glory, our minds are inadequate to comprehend it. But at least it is clear that the great music devas, taken in their totality, represent music to the Logos and He expresses Himself through them in music to his worlds.

The Benediction.

Then comes the response—a downpouring flood of ordered sound too tremendous to be described, flowing back through the chieftain of the ray to the circle of devas below, and from them the priest-deva in the temple, transmuted at each stage to lower levels so that at last it pours out through the officiant in the temple in a form in which it may be assimilated by his congregation—a great ocean of swelling sound, an outburst of celestial music which surrounds, enwraps, as it were, overwhelms them and yet pours into them through their own instruments vibrations so living, so uplifting, that their higher bodies are brought into action and their consciousness is raised to levels which in their outer life it could not even approach. Each man holds out his instrument in front of him and it is through that that this marvellous effect is produced upon him. It seems as though from the great symphony each instrument selected the chords appropriate to itself—that is to say, to the owner whose expression it is. Yet each harp somehow not only selects and responds, but also calls into existence far more than its own volume of sound. The whole atmosphere is somehow surcharged by the Gandharvas or music devas, that veritably every sound is multiplied, and for every single tone is produced a great chord of overtones and undertones all of unearthly sweetness and beauty. This benedictory response from on high is an utterly amazing experience, but words completely fail me when I endeavour to find expression for it. It must have been seen and heard and felt before it can be in any way understood.

This magnificent final swell goes sounding home with the people, as it were. It lives inside them still even though the service is over, and often the member will try to reproduce it in a minor degree in a kind of little private service at home. In this temple also there may be what corresponds to a sermon, but in this case it is delivered by the deva through his instrument and received by the people through theirs. It is clear that it is not the same to all—that is to say, that some of them get more and some less of the meaning of the deva and of the effect which he intends to produce.

Intellect.

All the effects which are produced in the crimson temple through affection by these gorgeous seas of colour are attained here through devotion by this marvellous use of music. It is clear that in both cases the action is primarily on the buddhic and astral bodies of the people—on the buddhic directly in those who have developed it to the responsive stage, and on the buddhic through the astral for others

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who are somewhat less advanced. The intellect is touched only by reflection from these planes, whereas in the next variety of temple to be described this action is reversed, for the stimulation is brought to bear directly upon the intellect, and it is only through and by means of that that the buddhic is presently to be awakened. Eventual results are no doubt the same, but the order of procedure is different.

C. W. Leadbeater,
From *Theosophist.*

(To be continued)

CO-OPERATION.

During her recent visit Mrs. Besant had much to say about co-operation. To co-operate with a person would be to learn his plan and endeavor to aid him in carrying it out. To co-operate with the Logos would be to learn His Law of evolution and to endeavor to aid its hastening. How does Master M. co-operate with the Logos? He rises in consciousness to those high levels in which His plans can be read, then tries to realize them on lower planes.

How did He start H. P. B. in her work? Did He give her definite instructions? Not at all. He said, in equivalent words, "Find a man named Olcott. Form an organization for the teaching of the Divine Wisdom."

Two years ago an American woman said to Mrs. Besant, "I am ready to serve the cause of Theosophy." The surprising reply was "Something more is needed. You must find your work." Does Mrs. Besant tell us definitely what to do? No, she brings us great general messages, but we must find our own special activities. And how? By getting into the current, the stream of the Masters' spiritual forces which are now so active, indeed, irresistible.

What are the great plans? Are they hard to read? They have been told us with all the eloquence of our President. The Christ will come again in a few years. The way must be prepared and it is our duty consciously to prepare that way—grossly, crudely. Great Ones will come and prepare it further.

What needs to be done? The people must admit the existence of the higher worlds. They must be familiar with the Divine Wisdom at least in so far as to recognize the existence and meaning of the doctrines of karma and re-incarnation and the Theosophical Society must be strong and active. There is work for all to do. Master K. H. once said, "There is no theosophist who cannot at least correct the misapprehension of some friend."

We can all talk to our neighbors and friends upon proper occasion, we can aid our lodges and our Sectional Executive Committee. We can write or speak of the laws of rebirth in bodies and the great spiritual evolutional law of Cause and Effect.

To join in the associative effort of our Section today is our most important duty. To co-operate with the efforts of the Executive Committee directly it is necessary for each one to search his own heart, to study his own opportunity, his will to make opportunity for himself and his own capability to enter the stream at some point, in some way.

Our lodges need help. Pure and strong thought is needed in meditation and through the day. Many minor lines of activity are open to us. Esoteric Masonry should be aided. Te press should be filled with articles on karma and re-incarnation.

Our efforts at the present time, however, are to be directed to individual and local propaganda while the Messenger and Primer efforts are especially in our hearts.

These, friends, are the works that seem to lie in the force-currents of Their worthy effort. Let us try to get into the stream. Then shall our efforts easily find Their blessing and come to full fruition.

W. V-H.



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ONE CHRISTMAS EVE.

The guests with laughter soft had said "Good-night,"
The tree all heavy with its strands of light
And glistening drapery stood waiting there.
The mother, tired, looked upon the fair
And silent night. The vault was palely sparked
With diamonds thrown against the dark—
And in their midst a moon lay crescent white.

She turned her to the room and to the man—
The father of her babes—and said: "What plan
Think you, does Nature hold; sometimes I'm stilled
With awe. Christ came so long ago and filled
The world with thoughts that cannot ever die,
So full they are of something true—and why
Are we so numb, so loth ever to fan

That spark within us into living flame?
Think on the world—how dull, cruel and how tame,
What can it give? An hour and it is gone—
No more!" He answered her and smiled, "How long,
And why, my dear, have such thoughts troubled you?
Forget it all—a little while 'tis true
And for that time we should be glad it came."

"Ah, yes," she answered, looking on the deeps
Of stars, "but there is something more—man weeps
In spite of all; his heart's eternal cry
Is for his soul and God—let him deny
It not." "None has returned to tell," he said,
"Humanity, if so, would soon be led
To see that underneath all things, God sleeps.

Come now to rest." She said, " The dawn draws near
Yet must I stay. A mystic atmosphere
Hangs in the air. See that one light, not far
From the young moon, a shining, lonely star!
So shone it on a night like this long gone."
They turned them from the stars—and in the long
Grey shadows of the room there stood out clear

A form they knew not. Noble was its mien
And tall; they could not be afraid—the lean
Pale shadows of the darkened room were gone
Around Him where he stood—and light was borne
Upon them what He was!—"You spoke just now
Of life and what it means, is it not so?"
He said, "Of life, its mystery and its pain?

If one should hang a picture on the wall
Of wondrous, gleaming shores and cover all
Its face, except the smallest simplest part—
How could one gain a notion of the art
Or beauty unrevealed that lay behind?
That veil is in your eyes—and makes you blind
Except to that one part that is so small.

I've come tonight to tell you one deep thing—
On such a night as this, One came to bring
Old truths and blessings to a starving race.
In that small village by the sands, His place
Was taken by a loved one whom He taught,
Who loved so deeply in his turn, no thought
Or wish, or need of that Great Being

Could be denied. His work was great elsewhere.
So came the pupil, fashioning a fair
Pure body for His use, guiding every thought
That into its sweet mind was held and caught
The fragrance of His love. When it was grown—
Before it came to die—the need was known—
The sacrifice was made—and with what care

And love and trust he offered that he had
So long prepared. Then for a time the sad
World breathed anew. So has it been before—
So must it always be. The need once more
Is here! Into the new-made Western lands
Some ancient souls have grown, and so the plans
Are waiting—waiting for the life and glad

Return of Him who came before. And he
Who is to fashion that fair form, to be
The temple of his Lord, that one has come—
A child—a pupil many lives—your **Son!"**
A silence on them like the fainting worlds
Grew dark. And gathered to them in the whirls

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Of thought their weakness in their part—to see
What they should do; and so He answered them.
"I came not for myself, but Him, and then
A greater One. Do not forget. Rejoice!
And in the silence of the night, a voice
Will speak; and in the day, guide gently true
The child." Above, one star had melted through.
The moon was lost. He said: "I'll come again!"
And in the growing dawn, the stranger's form was gone.

Harriet T. Felix.

PRESENT WORK FOR FUTURE DAYS.

We have all heard with gratitude the great message our beloved President has brought to us as to the coming of the World Teacher in the near future. The thoughtful amongst us have pondered over it long and late, and have spurred our earnestness to become what we are expected to be. Many young members in our society will live to listen to the words of wisdom of the Bodhisattva, as many of their elders have had the privilege of preparing the way for His advent.

Let us not, however, lose sight of a more glorious work for which the Teacher must come—the ushering in on the world's stage of the new Root-Race. We are told how preparations are being made for years in advance for that distant work, and how the two great Ones at the back of our Theosophical Society are planning Their work as Leaders of that new Root Race; how even now They are watching, guiding and directing, in matters great and small, the affairs of the society they founded with a view to provide through it the corner-stone of the future Religion of humanity.

Thus we find that the Masters have a duty towards the Theosophical Society for it is their own "Theosophical ship," and to steer it aright is their solemn work. It is their own house in which They have a right to interfere and put things straight. We, as members, are but the crew in that ship, mere servants in Their house, and as such we have our duties towards that ship and that house as well as toward Them. Most of us look upon this as a very great privilege and often feel flattered that by our past labors we have earned our wages to serve Them now. It is not, however, the way of the wise to look so much behind as to look forward. Let us not gloat over the past, but look to the future and be up and doing.

For that great work of the building up of the Sixth Root Race, efforts of various sorts are to be made by the Manu and His colleagues. They have been busy for many years past, planning Their plans, and to carry them out, they will be used who have aspired in the past or aspire to reach and serve Them. Therefore our present work lies in preparing ourselves for that distant work. Some of us will be required soon, while some will not be wanted for long, long centuries to come. According to our own inclinations and temperaments we will be given different work in different parts of the world, and for that, qualifications of diverse natures will be in demand. It will be necessary to exhaust all individual karma so that we may set to work unhampered. Thus we have a twofold task before us—that of destruction and that of construction. In order to do this effectively some of us will be asked to take long heaven lives or intensified ones, while others will be required to take quick and successive rebirths. It all depends on when we are wanted, where and for what purpose. It is important that we realize from now that the work of the Manu and His colleague, the Bodhisattva, does not lie in one country or clime; that it extends over a very long period of time and that it has manifold aspects, perhaps quite incomprehensible to the best of organizers, statesmen and rulers amongst us.

According to our deserts we will be served, we may rest assured. The qualities necessary for our acceptance for the pioneer work to be done sooner or later, in one country or another, for tasks of great or small import, seem to be primarily those of utter obedience to the Leaders whom we desire to serve. Not blind faith, but rational common sense, thoughtful obedience to Them and Their chosen band: a spirit of co-operation in Their toil, the grandeur and responsibility whereof we have but little idea—that in relation to Them and Their few selected officials. Next, in connection with the work

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allotted to us and our fellow-workers, we will be required to show a certain adaptability—rather a rare quality in these days when the lower mind has been developing its powers and strength.

In the Atlantean days when the Manu Vaivasvat made His selection for the building up of this, our fifth Root Race, He purposely gathered together Egos who showed the possibility of developing the Mind; but that will not be the case when our Master M. as Manu of the Sixth Root Race selects—as He is already doing—His band which will be the nucleus of the coming Race. The unfolding of Buddhi, the pure and compassionate Reason, is the work of the Sixth Root Race, and only those will be selected who now show a decided tendency in that direction. This gives us a clue as to what special virtues are to be aimed at by us who have the good fortune to know at least a fragment of the mighty scheme of evolution. It is not so much intellectual power and vigor that is wanted at the present stage, as moral worth which has its root in Buddhi.

Therefore kindness and sympathy, affection and love, compassion and reverence, a generous disposition, a broad-minded and charitable tolerance—in short, a good heart rather than a great head—is the requisite of the hour. Let it be clearly understood that intellectual abilities are not to be despised and will certainly be made use of by the Leaders of the Race; but more than giant intellects will the devoted, good, loving hearts be in demand. The giant intellects will find their due field of work in the outside world where the marvelous activities of the continuing Fifth Root Race will go on. Those who want to be sowers of the seed in the field of the Sixth Root Race must have qualities of the Sower. This should be clearly understood by us.

What we should develop, therefore, if we want to be the pioneers of the new Race, is a sense of union, if not complete unity. Harmony, order and rhythm are the keynotes of a life whose predominant trait is union with other selves. We are not required to be devoid of emotions and feelings, but we are required to possess delicate and refined ones. A gentle and not passionate, tender and not forceful love of a doting and fond mother will be the dominant factor of the Sixth Race individual, and we must have it in us if we are to be there. That is the first requisite, for from such love springs the sympathy and compassion for the kingdoms and individuals below in evolution, as also veneration and reverence for those who stand above us.

Next, we must have sufficient intuition to grasp and appreciate the great and grand activities of the Manu, and His compeers and lieutenants. Therefore we must try from the present moment to be intuitional. Intuition is neither impulsiveness nor emotionalism, so rampant in these days. It is the child of Reason, not the intellectual reason that analyses and divides, but the pure Reason that works for synthesis, that unites, that sees life everywhere "in the star, in the stone, in the soul and the clod."

Then we must have the gift of appreciation. For a long time past we have been developing the lower mind, whose legitimate function is to criticise and examine the form, inattentive to the life within. This has made us prone to catch defects quicker than to observe beauties, and a spirit of partial and unjust criticism has taken hold of us. This has its uses, and it is a precious quality to possess, but if personal likes and dislikes, prides and prejudices are allowed to color it, then its disadvantages are many and our place in the pioneering band is not sure. To appreciate the good and beautiful in men and things around us, leaving the bad and the ugly to be purified and chastened by the great Ones who have placed them there, is an essential requisite. Let us begin now to eliminate this trait of character, for it will be in demand even earlier when the heroes of the coming Christ come to dwell in our midst. Let it not be said of us: "He came unto his own, and his own receiveth him not."

They will be busy days when the Manu lives in our midst. Let us learn the art of keeping up to regular, steady, sustained work. Let us not get into the habit of wasting our time—for that will not be allowed when He is around. Let us be painstaking, attentive to all details, not selecting between the proper and the improper or important and less important activities; let us rather do everything with a zeal and ardor, with a concentration that would make our work a real worship, the

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results thereof being the sacrificial fragrant sandalwood at the altar of service to the Manu, our Leader.

These are some of the qualities we need to acquire without any loss of time—here and now. Great is the opportunity, great the privilege, but equally great is the responsibility—let us attend to them. B. P. Wadia.

THE VALUE OF MEDITATION.

Among many other important aspects, three main points stand out in connection with the practice of meditation.

1. Regularity; that is, constancy as well as punctuality in the repetition often practiced.

2. Rhythm; or the harmonizing of oneself, one's vehicles, and one's surroundings.

3. Self-Examination, or the impartial study of the lower self in the light of the higher.

I propose dealing shortly with these three points. It is of great value, painful and distressing though it may be while it lasts, to have a period of mental and spiritual obscuration. Its value lies chiefly in the fact that the absence of a thing emphasizes the desire for its presence by contrast; and the attention occasioned thereby promotes a useful constructive effort both retroactive in the consideration and analysis of its causes and in the light of experience undergone, as well as progressive in its dynamic results as a generator and fortifier of will-power.

For among all the valuable results obtained by meditation, scarcely any is more important than the automatic growth of will due to the reiterated effort of undivided attention to a prefixed purpose, and in time no effective purposive effort can be made without the driving power of will towards that direction in which the attention is to be exclusively fixed.

If we were successful aspirants in occult training we should be growing the most powerful of powerful men, for what so far-reaching in power as the conscious and sustained direction of the will into such channels as we choose to send it? And there is the rub, not merely the difficulty of sustained effort in the direction of one's purpose, but the presence of a positive disinclination and unwillingness to continue the strain. A positive desire instead to find any and every excuse to drift with the prevailing currents.

As Krishna says in answer to Arjuna:

> "Beyond denial hard man's heart is to restrain, and wavering; yet may it grow restrained by habit, Prince by wont of self-command. This joy, I say, cometh not lightly to the ungoverned ones; but he who will be master of himself shall win it if he stoutly strive thereto."

Here is precisely wherein the value of regularity and automatism lies. It is no more possible to expect the dynamic force of our will to be constant for us each day, than it is possible for us to expect a bright cloudless, sunlit sky each morning. The relative conditions of each of us to his surroundings must vary; the psychic, mental and spiritual currents from us as well as round us cannot be constant and must change, and sometimes one predominates and sometimes another. One physical body may oppress us, our astral currents may mislead us, our mental vibration may befog us, other and unknown forces may be playing on us; not necessarily does our spiritual sun illumine and shine upon us through a clear atmosphere; not always can the Higher Self attune the warring elements of the lower personality.

Of course the successful Yogi, the mighty will, the Devotee, can carry his own harmonizing atmosphere with him. In him the warring elements are reduced to staves, and like a big booming note going forth on his surroundings, he evokes a response from all around, emphasizing any note that is in harmony with his, rendering more patent the discrepancy where no harmony is as yet possible. This, no doubt, is what we feel, the sympathy or antipathy at first felt but afterwards harmonized by the more powerful currents, when first we come into the presence or environment of one who creates his own atmosphere and fills it with strong vibration and powerful magnetism. Now just as automatism is generated

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by vibration, irrespective of favorable or adverse conditions, so the "Constant practice" inculcated by the Lord Krishna in his Advice to Arjuna, in other words, the regularity in meditation, is all important in the economy of force or of will-power for successful development and purpose.

Well may it be that currents are adverse, that the spiritual sun is obscured, and the will weak or recalcitrant. Yet such is the force of habit on the lower vehicles that automatism will presently and surely bring those warring lower expressions of ourselves into line when otherwise one would be unable to call the will into action to obtain that end.

For what happens when the will is disinclined or rather what is disinclination? I think it is a lower aspect of the force manifesting, that is to say, it gets turned into the wrong channel, and instead of dominating all three lower vehicles, it adds its force to one or other of them, principally, and so shows up as desire or anger or as mental perversity, or as physical sloth.

Yet if a set habit of gradually quieting the vehicles has been instituted, one will presently get them sufficiently harmonized to become unobtrusive, so that a break in the clouds occurs and through them the light begins to pierce and the spiritual warmth to be felt.

It is easy to talk of harmonizing the vehicles, rising above them, and directing the light of the purposive will, the deserving judgment into this or that channel, for this or that end. But more and more as one flounders in periods of darkness, one grows to realize how much we need to cling to strict habits, and hold on to however irksome discipline, lest the force whirl us helplessly into a by-channel out of the stream which it then is such fearful uphill work to regain.

I remember the aspect of the immense torrent below Niagara, where, after being pent up between the two steep banks of the rapids, the mass of rushing water pours itself into a large open space, its oily smooth surface filled with whirlpools, shows but little of its tremendous power and undercurrent, yet watch it as it swirls with foaming viciousness into this or that back-water, or again when from its middle a huge tree-trunk lying placidly lengthwise on the surface, suddenly rears up on end and is engulfed to reappear a hundred yards and more further on. We are but puppets in this mighty stream of forces which we cannot as yet understand. We are some of us made aware of the stream, its forces, its tendencies, its source and direction; we are warned of its dangers, of its whirlpools and currents, its side streams and backwaters, yet when the only safeguard is purposeful direction, we often tend to drift and to abandon that self-control which at least can co-operate with the prevailing current, whatever it may be, utilizing it ever for the end in view.

And one mistake leads to another, for, as Krishna says, "Yet it may chance that a governed mind shall sometime feel the sense-storms sweep and wrest strong self-control by the roots. Let him regain his kingdom. Let him conquer this and sit, on me intent. That man alone is wise who keeps the mastery of himself. If one ponders on the objects of the sense there spring attraction, from attraction grows desire, desire flames to fierce passion, passion breeds recklessness, the memory all betrayed lets noble purpose go and saps the mind, till purpose, mind and man are all undone. Not loving and not hating, making them serve his free soul, which rests serenely lord. No such man comes to tranquility, and out of that tranquility will rise the end and healing of his earthly pains. Since the will governed sets the soul at peace."

And in the words of the Buddha's sermon: "This is peace: to conquer love of self and lust of life, to tear deep-rooted passion from the breast, to still the inward strife, for love to clasp eternal beauty close; for glory to be lord of self; for pleasure to live beyond the gods; for countless wealth to lay up lasting treasure of perfect service rendered, duties done in charity, soft speech and stainless days. These riches shall not fade away in life nor any death dispraise. Then sorrow ends, for life and death have ceased; how should lamps flicker when their oil is spent? The old sad count is clear, the new is clean; thus hath a man content."

And meditation alone can raise us to the level of seeing this.

Wm. H. Kirby.

Genoa, Italy.

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WHAT THE CHRIST MEANS TO ME.

When I first entered the Theosophical Society and began to understand some of its teachings, especially those of re-incarnation and karma, it seemed almost necessary to renounce for all time my faith in Christ, the Saviour of the world, the very Son of God, as taught by the Christian Church from which I had come.

I say it seemed almost necessary to renounce my faith in the Blessed Lord of Love, but I decided to withhold my judgment and to continue to hold to my belief in the Christ, for I could not believe such an One as He to be non-existent, He the Ideal of my childhood and the guiding star of my youth, and if Theosophy be a true philosophy, then the Christ must have a place in its teachings and I would find Him therein.

And when I found Him, I found Him not a different Christ,—only more divine and beautiful. I had learned in the Church to think of Him as divine and beautiful, but my Theosophical conception of Him revealed Him beautiful beyond compare, and wonderful beyond words to relate.

My earlier conception was of Him as a Christ for Christians only, Theosophy taught me of a Christ of all religions, and that in the inner teachings of all great religions He was recognized and worshipped as the Great High Priest for all Humanity.

My Christian faith taught of a Christ who died an earthly death that I might be saved for life eternal. Theosophy taught me of a Christ who lives that every human being might be perfected and become like unto Him in Manhood and Godhood.

The Christ stands today in very truth the Head of the Spiritual Evolution of Humanity and forth from Him go the forces that find manifestation on earth as new religions, philosophies, sciences, and the re-vivifying of these whenever they become involved in delusion and ignorance; also it is His work that revives the love of the arts,—painting, sculpture, music and letters—that lift up and ennoble lovers of all beauty in perfection.

He shall govern the spiritual outpourings of the Sixth Root Race so soon to be born, and over that young child shall He watch with the strength of the Father and the tender love of the mother, until a day ages hence when He shall pass beyond. But in that far-off day the Sixth Root Race shall have reached and passed the zenith of its evolution and a new Race, the Seventh, will then be born, but under another Buddha than the Christ,—One who even now is preparing for that exalted office.

Truly before Christ angels and arch-angels bow in reverence and devotion, and Those Whom we revere and worship as the Inner Founders of the Theosophical Society render obedience to the will of this Exalted One, the Lord Maitreya. And with all the lofty places in the Hierarchies at His command He still bends low to bless His little children and sometimes to commune with them.

His great heart enfolds all who suffer or have sorrow and none who call to Him are turned away, for did He not say, "Come unto Me" He the Lord of love Who seeks to draw all men unto Him and bind them into one?

He abides in the hearts of the lowest of His people and oftimes walks about and is not recognized. Sometimes we forget that wherever there is a sinner, there also is a Saviour, and I gladly give of my best love to those whom we are prone to pass by, and look upon with pity,—the Magdalenes, the wayward sons, the ignorant ones, for these too are His and ours,—the wards of us Theosophists who have seen a little of the Light, and are trying to understand the meaning of the Brotherhood of man.

Among Those Blessed Ones who are guiding the Theosophical movement is One to Whom I have dedicated my humble life, my hopes, my aspirations. To Him, my Master, the One at Whose feet I seek to learn the Wisdom of the Ages, and whatever of service or of sacrifice found worthy in my life I know He lays it at the feet of that Greater One, the Lord Maitreya, the Christ, the Bodisattva of our Race. Blessed be His Name.

David S. M. Unger.

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THE USE OF FORCE.

The general law of our solar system is, in part, that as the entities dwelling within it are a part of God's body, of His consciousness and of His life, they are and shall be His ministers or servants and He theirs. Man, undeveloped, unaware of the law in set terms, wanders in the conduct of his consciousness and life and in the management of his body under the illusion that his interests are separate from and somehow opposed to those of the Creator. For untold lives he dwells under the spell of this illusion—that he may feel and act in opposition to the interests of the other parts of God and that in such separated life he may find happiness or satisfaction. It is the privilege of those who study the Divine Wisdom to know that the selfish or separative or independent view of life is wholly erroneous, that the men unacquainted with the law are walking in darkness, in paths divergent from the great, truer highway that leads to the peace, satisfaction and joy that reside in the loving heart of the Creator and that they must be brought back frequently with violence to that highway for a new opportunity.

Man, created in the image of his Maker, is a minature Logos—has a body, a consciousness, life-forces and an environment, great or small, in which to exercise his powers. Most easily he can recognize that his life, his power is drawn from without him, then he sees that his body is part of the general body of the Nature which he can observe. Finally—and this is the most difficult of all the lessons of all incarnations—he must learn that his consciousness is not his sole possession, that others of a certain development may enter his consciousness, share it and, if they will, modify it, despite his will that it shall not be modified. Not only are his thoughts not his own—he must learn that even his will-power, the force with which he drives his chosen course through life is God's force and comes from His agents with especial directness.

Happy the man who can see that the Great Law is valid, who can recognize that the life which conceives his interests as different from those of the other parts of God is a life which can lead to no permanent satisfaction, but only to the disappointment of narrow selfishness. This great lesson is to be learned in two ways. It may be learned by applying it after its clear statement in such treatises as Theosophy affords. It may be learned after thousands of lives in which experience has been obtained.

Man is the steward of forces of many kinds, on many planes. Consciously or unconsciously he may employ them. Yet use them he must. The surprising phase of the Law to him who is just beginning his study of it is that each man must give an exact accounting of all the forces used. All force sent out either goes forth with the intent that all men, all Nature, shall be benefitted or that the benefit of the action of the force shall return to the entity that chose to use that force. That which goes forth with selfish intent reacts quickly upon him who sent it forth with the effect of correcting the error involved in the purpose and technique of its emission. When force is sent out in love for God and for His evolving system an equal amount returns to him who acted and the Great Law sweeps him irresistibly toward the realms of peace.

The forces entrusted to us are of unequal values or potencies. We have been told in our text-books how these forces are to be valued, how they are to be used in the love of the Logos and for the furtherance of His plan.

Blessed are They Who know all the forces of the Logos, and can use them with perfect economy for His work.

The forces that especially belong to occultism are such as cannot be known so well by their external effects as by their actions upon our own consciousness. We may, as it were, enter these forces or we may have them act upon us and so experience their action. They belong to all the different planes and so have different values. In many cases the same force of the Logos acting from the "cosmic" side expresses itself somewhat differently on each of the planes and so may be scarcely recognizable as the same.

All men are responsible for the three phases of Logoic activity, will, wisdom and love.

The proper use of intelligence and of the power to discriminate is needed before great forces may be safely entrusted to the individual. So men who actively utilize the powers of mind may reap a great reward.

Love is applied to self, to other human beings, to external Nature, to God. The temperaments, training, opportunity and the state

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of evolution are responsible for the choice of the chief recipients of our love. Beginning with himself, man next loves, usually, his family, his friends, Nature, God. The forces of love are of great importance. Their application is closely allied to the exercise of will and of wisdom. Sexual love, being associated with the creative or reproductive energy, and being symbolical of the highest form of the logoic activity, is to be applied with extreme care. It is the relation of love to the "form-side," to the separative quality of body differences in connection with the exercise of the reproductive functions that binds the egoes closely together and so frequently results in the simultantous reincarnation of egoes that otherwise would pursue their way under other conditions. Moreover, any exercise of the sexual forces very strongly binds the soul to those planes on which such actions are possible. But, on the contrary, the sacrifice of the lower use of the sexual forces in bramacharya opens up the life of higher planes. Bramacharya is in fact the beginning and the very possibility of occultism at this period of the world's evolution.

But, as the determination of the Logos to emit a system preceded His activities in other ways, so in man motive or will used to direct the use of other forces transcends all his other powers and, if utilized with reference to them, the man deciding that he will love God and learn His laws to keep them, it transforms the man in a few incarnations into a conscious and informed agent of His will.

Once the world's "bad karma" was infinitely more heavy, more dreary than it is today. Then many great plans carefully and wisely launched for helping men's evolution at critical moments trembled in the balance between success and failure. The glorious success of Gautama Buddha and His passing on forever into the regions of the unmanifest, together with some of His Mighty Ones, has left the world at the beginning of a new period which will soon culminate, a period in which our evolution is to be guided by His Wondrous Successor Who will soon appear again. We are about to enter upon a great period of fruition and of realization. The forces of evil, of retardation, of opposition to the more rapid progress of evolution than that of the major arc are in check. The Masters use the forces of both sides but They must first balance them, then add that increment of power which is derived from Their Own effort and that of Those Who have gone before.

We are privileged to aid Them in our small way and to learn something of the general nature and uses of the forces They employ.

W. V-H.

THE SIGNIFICANCE OF NOVEL AND DRAMA.

We are here in this world to learn lessons. These lessons we learn by life-experiences and thought-experiences. If we will not through thought-experiences, we must through life-experiences learn the lessons of our stage of evolution. In the moral realm, if we will not obey the precepts of the Teachers, we must accept the scourgings of experience, the pain which arises from broken law and acts as a deterrent when again we are about to fall into error. The lessons of life, of the laws of personal relationships, of the adjustment of self to society, are among the greatest factors in our unfolding. These lessons we are learning constantly by experience, but there is provision for our speedier acquisition of this knowledge—this knowledge which leads to compassion, sympathy, tolerance, control, understanding of self and of other selves. This provision we find in the novel and the drama.

In these forms of literature are to be found, as in a looking-glass depicted, the hopes, the fears, the sorrows, the joys, the madnesses, the follies, the ambitions, the passions, the emotions, the lofty thinkings—in a word, the whole gamut of human life's experiences and, sequestered as these activities thus are and developed under ideal conditions, we may study them at leisure, compare them with our present knowledge of human life and of our own selves, and incorporate the mental images of them in our minds, to serve, according to their nature, to deter us from wrong thoughts, feelings, or acts or to inspire us to good. The highest function of the novel and the drama is to educate us in a knowledge of mundane things of the personal sort, just as the function of the representations in the Mysteries of old was to educate the spectators in a

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knowledge of the effects of the earth-life upon the life after death; and just as in the latter case the inviolability of the law of causation was insisted on, so in the former the very web of the composition is this law universal.

Thus we may look upon the novel and the drama as potent factors of progress. They instil in us the conception that the results of our thoughts and deeds are not to be escaped; that a cause is a disturbance of equilibrium which will inevitably react as an effect—that the effect is bound up in the cause; that we reap only as we have sown—that it is not through caprice that we are thrown into distress, but through our own misdirections of thought or desire or act; that it is not through partiality that we are given full measures of happiness, but through conditions we have made in the past. They show us, too, abundantly, the ways in which our activities, inner and outer, work out for our benefit or injury. In a word, they most excellently lead us to a knowledge of the Self as it appears in this lower world.

The characters are really the dramatist or novelist as he himself would be under similar conditions; and according to the genius of the writer, that is, his innate knowledge of human nature acquired through observation in past lives, together with his observation in this life, will be the truth of the characters. And so, too, are we, strange though it may seem, but characters in the Divine Drama which the Universe is: "We, like the characters in a play, are God Himself as He would be in our condition."

Indeed—and it is a gracious thought—so important in the evolution of the race is this teaching by example, that there are perhaps several groups of souls who have devoted many lives to the drama and the novel or their equivalents, who have thus become expert in this field, and who come back together into life here, time after time, their sole duty being to epitomise human life in an interesting way for the general public and thus afford an opportunity to the wiser among them of escaping, through knowledge, the pains which follow inevitably the breaking of the higher laws, whether by intention or through ignorance.

F. Milton Willis.

THE PLACE OF AUTHORITY IN RELIGION, SCIENCE AND THEOSOPHY.

It was the "reformation," following the revival of learning, that broke the chains of typical mediaevalism. During the earlier part of that period the disruption of governments had resulted in the isolation of the people from one another through the difficulties and perils of travel so that Europe consisted of an enormous number of small principalities. Only the church held a universal influence, which was in many respects beneficial and good. It required the crusades, which were both political and religious in character, to bring about an interchange of popular feeling, something of camaraderie among the nations, and to pave the way, by the dissemination of crumbs of knowledge among the intellectually starved, for the rebirth of genuine learning.

The opportunity to study the action of almost absolute human authority in matters of creed, doctrine, religious opinion, science, philosophy and law given by this period of rule of the church is almost unexcelled. The result was the almost universal revolt of races and nations involved against such a strangulation of higher life. Almost everywhere this revolt has been successful; in but a few nations does the church still preserve an unwholesome dominance.

The knowledge of this part of the world's history fills free men's hearts with horror, so that today the establishment of the beginnings of intellectual and religious authority—the right to say, without proof or argument, this is true, you must believe this—is resented as fundamentally encroaching upon the rights of humanity.

The good effect of rejecting the authority which fetters free thought, the interchange of opinion and the erection of dignified edifices of philosophy, science and law are best seen in the domain of science which, since the establishment of the inductive method, has enjoyed great freedom and has made enormous progress.

Yet in science as well as in philosophy, there remains a kind of authority. It is this—that the opinions of men who have been successful in revealing or explaining the secrets of nature or who have seemed to gain and to advantageously present to men sweeping views or

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systems of philosophy shall be accorded respectful attention, an early hearing for new material of the same type. But a man of science who leaves the special field in which he has won his reputation must prove his acumen in any new field he may enter. It is rare that a man is found who can gain even the semblance of recognition in more than one field. Authority, then, in science is for the discriminative scientist, whose dictum in the end rules the general opinion, merely the privilege of being heard with respect by his fellows. Yet his innovations must always stand upon their own merits and the right to a considerate hearing is lost by the advocacy of a few erroneous views.

Most unfortunately the non-scientific public scarcely realizes the fact that in science there is and can be no authority. They do not realize that the reputation of a scientific man is of such flimsy stuff that the smallest error of judgment in announcing new facts or in explaining old ones may result in its destruction, leaving the worker the choice of seeking a new field of activity in life or of repairing his standing among his fellows by a long series of penitential studies of the most conservative character!

In some of the extant religions there are assumptions and recognitions of authority that are astonishing indeed to those accustomed to freedom, viewing the phenomenon from without.

Theosophy recognizes the right of all men, of each man, to accept or reject her teachings. Theosophists are themselves not bound to accept the principles of the Divine Wisdom; they may accept some and reject others and we well know that they frequently lay down for a time the yoke of a principle once accepted, only to take it up again at a later time.

But occultism differs from religions and from science in her methods of instruction which are deductive, not inductive. Her pupils begin with general principles and end by verifying them. The pupil is given the general outlines of the solution of problems and then made to verify the general plan and work out the details for himself.

Authority, then, in theosophy, exists for most theosophists in some general principles, which seem to be accepted, too, by all. Their enunciation as having come from high sources may have carried weight, but their own quality of correspondence with the ideal seems to bring conviction and they are themselves authoritative. New revelations must bear the same impress of idealism, of truthfulness.

The allegiance which Theosophy asks for its principles is that of conviction alone. It does not ask allegiance when conviction is lost, but is in better case when abandoned altogether by those who have lost faith in its primary teachings.

Under the conditions which, we are told, will subsist in those future ages in which divinely appointed representatives of the hierarchy shall rule and teach, there will, no doubt, be a demand for the obedience and loyalty of the people to those appointed. Thus will be an authority of a different kind, a vested authority of a temporal character which will enable the Masters to do a great work for humanity through the co-operation of Their pupils who will yield themselves subservient in certain respects, granting a sort of military obedience even where they themselves are not convinced of the desirability of the acts to be performed.

Authoritative pronouncements in theosophy, then, as in science, cannot go far without verification, cannot much precede the experience of those who are to be taught. Those who would assume the role of teachers must be prepared for more or less difficulty when they announce new truths of any order. At first the ideas will be contested, but when they have been known for a time, fully tested by experience, they will be accepted and utilized according to their merit. W. V-H.

"The man," says Schiller, "who wants to be himself, who strives for inner harmony, must live as a stranger to his surroundings, a stranger to his time: he must remove himself from the belittling influences of the ambitions of the multitude, scorn all participation in the quest for outward success: fill himself with what the best and finest of all ages have dreamed and accomplished: he must dwell in the idea of the beautiful."

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PSYCHICAL RESEARCH.

It would be quite normal to the expansion which is beginning to take place in Theosophical activities, that members should not only begin to extend their efforts towards theosophizing, so to say, fraternities, religion, science, art, music, literature, business, domestic life, education, et cetera, but also that the investigation of the unknown in very practical ways, the pursuit of knowledge along the lines of our third object, should also claim our efforts. It is true that much has been done in this field by other investigators, but these have for the most part lacked the synthesizing viewpoint of Theosophy, and a mass of data has by them been gathered by methods both painstaking and trust-inspiring, which is useful only as it can be employed to build up logically and beautifully a coherent scheme, dovetailing accurately with the major realizations of life and the proposals of the highest philosophy. These have labored carefully, compiling data upon data, but not yet outside comparatively narrow limits, and they, with their facts, have deduced at least one law which seems to have reasonable certainty. Their methods must needs be inductive. They gather observable facts and with these they build their structures. It is as if one became possessed, piece by piece, of blocks of some unknown mosaic, which had to be fitted according to their apparent relations, to bring out some idea of the unseen whole, and it is only as the blocks become acquired in adequate number and are accurately fitted together that some degree of correct knowledge of the whole can be gained. Thus works the scientist. But the Theosophist, on the other hand, starts with a good description of the unseen design, and his work consists in so placing the acquired fragments as to disclose their harmonious relations to the entire design. And so the theosophist who may undertake investigations along lines of psychic research, if he pursue the cautious and accurate methods of the scientist, ought to be able to produce results so characterized by excellence as to cause the inductive worker to realize that his methods, though thorough and substantial, must by comparison ever be subject to a handicap, for at least he might, if he would, accept as a tentative working basis a hypothesis so universal as that of the Theosophist, and still remain uncommitted, rather than grope onward, as he does, through the dark maze of unrelated facts. Moreover, the theosophist who realizes the highest advantages insured to him by his system will not only accumulate his data with the constant knowledge of their rightful relations, but he will utilize a principle in his investigations which will place him in magnetic and vibratory touch with the highest sources of information. I refer to what I might term the devotional attitude. It would seem ridiculous no doubt to the scientist to introduce any such feature into his work. Indeed, the idea would smack so of religion, the very thing against which he has for so long aimed his well made shafts, that it would be to him a step backward. But let us see. The theosophist knows that between our world of separated things, of which we have only the outer sense perception, and the realm of implicit unity, there lie two great regions where still there obtain activities of separateness, regions characterized by their power of illusion, and any activities down here which did not tap, so to say, the resources of the region beyond these would provide results lacking in unity of relationships, and therefore be more or less tainted with the suspicion of inadequacy. Such results are already being provided in increasing number by investigators rigidly trained in the methods of their school, and if the theosophist does not aim to reach higher, he would do well to leave the field to those who are for the present perhaps equipped with superior ability to labor along these lines, and whose findings will command a greater respect on the part of the world. But what the Theosophist can do with results of profound moment, is to bring to this phase of work the whole of his knowledge and powers, and to approach his investigations with a spirit of deep reverence, of devotion in the heart to the idea of lifting all humanity to the plane of unity,—a joyous, sacrificial service being the keynote of his attitude toward the work and a feeling of sincerest fraternal love extending to all his co-workers and the world in general. Thus will he contact the plane of spiritual unity and invoke to his aid its sublime potencies, and the results of his work will be such as to make his efforts a benediction on all planes. Does this seem too vague and ideal to be real and practical? That depends. For the many, yes; but the highest degree of work along these lines has ever been

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done by the few, those who had the vision, who possessed the pioneer spirit, realized the power of such methods, and were willing to adopt the means to insure their success. And does not the Theosophist wish to work in the highest way? Is there any one else to do it if he fail, and is it really of any use for him to lift his voice among the multitude of those working on lesser lines more capable than he in their own realm? In the higher methods we have all but a virgin field,—one of greatest possibilities, and the Theosophist by his knowledge is led to it and shown the riches to be gleaned therefrom, and wise is he if he labor therein, despite the difficulties he must overcome and the sacrifices he must make, for herein will he have the co-operation, guidance and protection of the Great Masters of Wisdom, Those whose lives are consecrated to the sublime task of helping to bring about in the earliest point of time the ultimate perfection of human unity, knowledge and power, on all planes of consciousness.

Albert P. Warrington.

Pain is our best teacher. Do not dread nor flee from her, therefore; she comes in mercy. Go forth to meet her, trembling, perhaps, but reverently, patiently, unflinchingly; only so can the lesson be learned; and from the dark hours spent with her, a light shall arise, showing the way to stumbling feet, giving the power to comfort and console. And in the peace of that, your heart shall understand and be satisfied.

Remember, Oh Disciple, that in the silence these things are performed and recognized, and in the silence alone. Few, indeed, understand how complete that silence must be; few save those who have at some time known the peace of it.

I know not where His islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond His love and care.

Kepler, falling to his kness and crying out, "I thank Thee, O Lord, that Thou permittest me to think Thy thoughts after Thee."

SPIRITUAL GROWTH.

Spiritual growth is the widening of the experience, the unifying of the motives and the increase of the power of the Ego, at the same time that the vehicles are strengthened and refined in Nature and enlarged in all their dimensions. On all planes the developed ego will have had such experiences as will have enabled him to see the world in new lights, to realize with heightened vividness his relations to the remainder of God's manifestations and to recognize keenly his obligations to Them.

Perfectly regular growth, in which all lessons were learned at the most appropriate times and therefore without haste, it may be thought, would be gained, perhaps, without suffering. But instances in which this has occurred are not known. On the contrary it seems that what Dr. Thomas called the "changeless order of change" is part of Nature's law, that the negative side of Nature is as necessary as the positive and that experience with it is not only required by the Law for development, but is a rational part of life at all levels, not only for man but for supermen and for the Gods, Who certainly know not the blackness of night but feel the pensive influence of that twilight into which They must gaze when They look down upon men, who are struggling in violent alternations of light and shade.

The growth of those who are rapidly evolving must, we conceive, be irregular in the extreme, one-sided to an excessive degree. The environment of men favors the cultivation of certain sets or classes or types of qualities; rarely may man develop just those qualities that would round the character. It is our privilege to resolve the riddle of life by recognizing that there are Those Who, watching us with keenest, loving vision are able to use us as we are, assigning tasks to us commensurate with our ability and the qualities that we have developed.

Growth for its own sake cannot be desirable. The development of the muscular system by the athlete to a degree greater than that at which the muscles will be of actual service is most unfortunate, most unwise. The degenerations which take place when the muscles are no longer so actively used are disastrous

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to the organism and frequently cause its premature loss. Under the guidance of the Masters of Wisdom the growth of disciples is watched and they are protected as far as possible. Yet karmic law must be obeyed. And we can imagine that the undestroyed remnant of suspicion, of calumny, of intolerance, of acquisitiveness might, under the influence of greatly increased mental activity or will power, create wide-spread havoc among those related to the growing one.

Of all the qualifications of the disciple the one apparently most desirable is that of motive. And it is this which the chela should purify most frequently. This motive depends on the determination by the real ego upon his own plane that he shall pursue a certain course or type of action through all time. He has decided that the essence of higher evolution lies in the most perfect altruism, that the possibilities of altruistic effort are unlimited for those who gain direct association with the Masters of Wisdom. It requires the interposition of the Master's aid to maintain the pupil's motive, at least until many lessons have been learned, and until the pupil has the rounded growth of all phases of character.

But what dangers must lie in the efforts to attain growth without first having the proper purpose of growth fixed in mind and heart! Spiritual growth is easily attained by the effort of the will directed to the exercise of the bodies. The higher bodies are so subtle, are so easily augmented for the moment in spacial magnitude, by the heightening of their vibratory movement, the hastening of the currents of the life-forces through them and in mass by the indrawing of new matter that they may be made larger and stronger in a short period of well-directed effort. But the responsibility incurred in subsequent life is proportionately greater; every action brings its corresponding reaction and much harm may be done before the error of a course of thought or action is recognized.

The futility of a search for growth lies in the fact that happiness rests upon the basis of a well-proved philosophy, harmonious living, amid gentle oscillations of karmic lights and shades. If our philosophy points to the desirability of well-directed spiritual altruism it also shows that opportunities for its practice abound on every hand. We can satisfy our desire for altruistic effort and attain the goal of happiness, then, without wishing to be larger than we are. The desire for spiritual growth must sometimes be the outcome of a form of ambition.

Rounded growth gives greatest satisfaction when it is the result of the useful and unselfish exercise of such powers as we have in the Master's work. W. V-H.

THE SECOND COMING.

Oft shall that flesh imperil and outweary
  Soul that would stay it in the straiter scope,
Oft shall the chill day and the even dreary
  Force on my heart the frenzy of a hope:—

Lo, as some ship, outworn and overladen,
  Strains for the harbour where her sails are furled;—
Lo, as some innocent and eager maiden
  Leans o'er the wistful limit of the world,

Dreams of the glow and glory of the distance,
  Wonderful wooing and the grace of tears,
Dreams with what eyes and what a sweet insistence
  Lovers are waiting in the hidden years:—

Lo as some venturer, from his stars receiving
  Promise and presage of sublime emprise,
Wears evermore the seal of his believing
  Deep in the dark of solitary eyes,

Yea, to the end, in palace or in prison,
  Fashions his fancies of the realm to be,
Fallen from the height or from the deeps arisen,
  Ringed with the rocks and sundered of the sea:—

So even I, and with a heart more burning,
  So even I, and with a heart more sweet,
Groan for the hour, O Christ! of thy returning,
  Faint for the flaming of thine advent feet.

—F. W. H. Myers, "St. Paul."

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A GLIMPSE OF ADYAR.

It is generally believed that ideals are but rare growths in nature and even in the civilized human society they are but seldom encountered. But ideals are facts in nature and therefore we come across them frequently and thus find ourselves compensated for our misgivings.

Adyar possesses charms extraordinary which we never tire of praising any more than we do of appreciating. To be here means to be happy and grateful to the kind fates that permitted the advent, and thought most students arrive with the intention of remaining the prescribed two years, we hear expressions of yearning that the time may be extended to longer periods. In order to describe the place even to a small extent one must at least include the natural beauty, the buildings, the people and the rare advantages it affords for study and improvement.

Unceasing admiration is expended on the beautiful Adyar river, which divides the property of the Theosophical Society from Adyar proper—a suburb five miles to the south of Madras, and after crossing the elegant bridge of seventeen arches very near the Theosophical Headquarters, a feeling of contentment tempts the wish never to cross back again into the world that knows not the complete satisfaction of life in this little paradise. Following the river along for about a mile and a half through the grounds of the Society, brings one to the Bay of Bengal, the eastern boundary which improves the picturesqueness and temperature very much. In these waters the early riser catches glimpses of the most wondrous reflections and combinations of colors, principally gold, so gloriously brilliant and variable with each new day. The sunset is equally magnificent and its radiance over the water through the great variety of green trees, plants and flowers, cause the residents to seek the many views, all as beautiful as they are diverse. Some walk along the new road beside the river to the beach, some prefer the roofs of buildings, some go bathing with Mr. Leadbeater, and others repair to the palm-grove, through which we frequently pass to and from the Headquarters. There the many hundreds of cocoanut-palm trees afford shelter from the bright sunlight by day, and form a most entrancing picture at sunset. During moonlight when the leaves growing only at the tops of the trees shimmer and bow so gracefully, they lure one to linger there by the memorial erected on the spot where the late President was cremated, to sit on the circular stone seat before his statue and give thanks for the great part he played in selecting and beautifying Adyar. We are told he still spends much time here where his interests were centered during life. Not far distant from this monument are large tanks, one of which is filled with white and pink lotus blossoms so rare and beautiful. Hundreds of these flowers are taken on White Lotus Day to decorate the platform containing the statues of the Founders in the lecture hall.

Of all buildings that of the Headquarters is most familiar to all from being the residence of our great benefactor, Madame Blavatsky, and our President; also for containing the renowned library, adorned with many fine gifts made to the Society, and as the place where Theosophical lectures are held and the grand philosophy expounded as it is so capably being done by Mr. Leadbeater during Mrs. Besant's absence. He occupies a pretty little bungalow close by with his secretary, Mr. Johan Van Manen. This was the home of Colonel Olcott, after whom is named the palatial residence of Olcott Gardens, occupied by a few fortunate members and workers. It is situated at the extreme east end of the property, and overlooks the Bay, where we go to watch the waves roll in and the ships go by.

About midway between this place and Headquarters is Blavatsky Gardens, another place of magnificence, where students live and many assemble for meals and sociability; also for some of the study classes such as one in the Secret Doctrine taught by Miss Browning, of New Zealand, and a Bible Class so ably conducted by the latest arrival, Dr. Medhurst, the ex-missionary of China, California and South Africa, and the author of the only Theosophic translation of that marvelous scripture, the "Tao Teh King."

People seek Adyar from many parts of the world with one aim and object in view—that of equipping themselves to serve humanity. Though urged by no rules and regulations to achieve usefulness, they endeavor to improve the precious hours by study, writing, lecturing and any work commensurate with their

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eagerness and ability to succeed. None are slighted, for there is ample work for willing minds. This includes the Indian population of Parsis, Hindus, etc., who are among the most competent workers and students, whose ideals are as lofty as they are profitable to those fortunate enough to profit by the association. Another beneficial feature is the frequent visits from members who are out lecturing or passing to and from Europe. A large number of both temporary and permanent arrivals are expected soon.

Each is an excellent example to the other, each has ideas and ideals and all realize the advantage of daily association with those of common beliefs, hopes and aspirations, as all must naturally agree with Colonel Olcott in his assertion that he had travelled in many directions only to find Adyar the most beautiful spot on earth. Georgia Gagarin.

A STORY.

A good Hindu Theosophist told me the following little story. He could tell it to you much better than I, but his time is occupied in far more important work.

In a place in Western India there now lives the manager of a mill. The man is a member of the T. S., and is locally well known for his unobtrusive charities. No deserving person was ever known to appeal to him for aid in vain. A large portion of his income was and is spent in charity. A few years ago an old saddhu appeared before the gate of the mill premises and asked to see the manager. He was ragged and lame. The mill hands, feeling that their chief was too much troubled by such visits, sought to turn the mendicant away. He seemed in great bodily pain and refused to leave, in fact, he was utterly unable to go further. Hearing the noise of the disturbance at the entrance the manager came out to investigate. He at once brought the saddhu inside and placed him upon his own bed and gave him food and drink and soothing medicine for the injured knee. He reproved the mill hands for their action and asked them to never again turn anyone away until he himself had seen the applicant.

Soon the strength of the saddhu returned under such kind treatment, and after a few days he declared himself well enough to proceed. He told his benefactor that he wished to make some return for the kindness received. The manager assured him that he wanted nothing as he had only performed his duty toward a suffering brother. The saddhu asked him if he had in his pocket a pice, the current copper coin. If so, would he kindly note the date and then have it cut in two. Thinking to please his visitor he took a pice from his pocket, and giving it some distinctive mark and making a note of the date it bore, he had the coin cut in two and gave the pieces to the saddhu, who placed them in his pipe, covered them with leaves taken from his pocket, and after muttering a few words over the preparation, began to smoke. In a few minutes he emptied his pipe and, handing the fragments of the coin to the manager, asked him to send them to a goldsmith. This was done and soon word came back that the pieces, after careful testing, proved to be of the purest gold. Then the saddhu said that if the manager would promise not to reveal the secret to anyone or use the knowledge for selfish purposes, he would teach him the formula and process for transmuting copper into gold. The manager refused to receive this knowledge. He said that he knew that such power brought dire misfortune if used selfishly. He did not trust his own strength to resist the temptations which would ensue. He, however, still keeps for good luck the two pieces of pice.

After the opportunity was gone, friends of the manager expostulated with him over his decision. How much good he could do if possessed of such power! Then the man justified his action by reminding them of a case in point well known in the place. A similar favor had been granted by a saddhu many years before, and the man who had vowed to put his knowledge to no selfish use broke his promise. He transmuted copper into gold for himself. He built him a large, beautiful house, and filled it with expensive furniture and goods. He became hard and cruel, caring only for his own interests, despising the poor and suffering. Some years afterward the saddhu returned and begged at the door of this rich man. Recognizing him from an upper room in the house and fearing censure for his broken pledge, servants were sent to beat the beggar and drive him away. The saddhu, however, called out to him to listen. He said he had taught only the secret for changing copper into silver. Did he not also wish to learn

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how to change copper into gold? This pleased the rich man. "Yes," he said, he wanted to hear the greater secret. He was told to come then to the jungle and learn. A few miles from the city they stopped and substances were placed in a crucible over the fire. When the mass began to seethe and send forth fumes the saddhu said, "Now look and see the gold in the pot." The man looked, but, alas, in that moment he became stone blind. Then the saddhu reminded him of the retribution which always overtakes those who abuse such knowledge, and leading the man back to his home, disappeared. The plant whose leaves were necessary, a plant which he had to search for in the jungle, could not now be found by the blind man, and his power was gone. In that place the man's descendants still live, and now, poor in purse, they remember the story of their ancestor's mistake and the penalty he suffered.

S. E. Palmer.

KARMA AND MERCY.

The aspect of mercy in the Great Law of soul-evolution which is presented so boldly to us by Theosophy is not often emphasized by our writers. Yet it seem this might well be done with much comfort to our American members, so many of whom are of Christian training.

Karma is the law of the return upon the ego of those forces which it uses and emits. When spiritual forces are emitted they react upon the being which sent them forth in curves. Proceeding into space for a certain distance they return speedily to react upon him who discharged them. If the ego acts with a selfish feeling there will be but a short curve pursued by the force before its return, while if the man endeavors to act for the cause of the Logos the curve is of great extent and the reaction is of a different quality. In this case the force is discharged upon a high plane of consciousness, as was the force emitted. The benefits secured to the doer in this case are great indeed. He is aided in an impersonal way and is, therefore, assisted in soul-growth.

It is one of the beautiful and beneficent works of the Masters to aid Their Servants by adjusting karmic conditions to meet their requirements. The Law of Karma is for the purpose of teaching and training souls and is not essentially retributive in character. Hence when the lesson has been learned the discharge of karmic forces in a primitive way is not required. The Master can teach the theoretical lessons of life with especial ease during devachan. Then when the man comes to use a physical body his karma can be wonderfully lightened in a variety of ways so that his new part in evolution may be played without undue interference. It can be discharged by the performance of comparatively easy works involving the teaching of the Law, which brings a huge return of karmic benefit.

In other words, it is not necessary that karmic debts be discharged in kind. It is always possible to pay debts in coin of high denomination as Mr. Leadbeater ingeniously puts it. A small amount of action upon the buddhic plane will outbalance an enormous amount of force previously misspent upon lower ones. But this possibility presupposes that the ego has really learned his lesson, that there will really be a correct choice when a new opportunity is offered for it under the new conditions and the old error will not be committed.

W. V-H.

After all, the fundamental essence of religion is the personal experience of a soul that feels and knows that God communes with him, that there is a spiritual world, and that from this spiritual world there flows into the soul the divine love and power.

In all times it is the transcendental element which gives to religion its reality. However it may be crowded back by form and lifeless orthodoxy, it never returns; and as we study the history of the past, we find periods in which formalism has been predominate, inevitably followed by those in which the spirit pervades all minds.

I saw Eternity the other night,
Like a great ring of pure and endless light,
All calm as it was bright.
And round beneath it, Time in hours, days, years,
Driv'n by the spheres,
Like a vast shadow mov'd.

—Vaughan.

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Adyar Letter





Mrs. Besant's Bungalow at Benares.

I must depart from my usual programme to chronicle an important happening at Adyar. It was in connection with the sixty-second birthday of our beloved President. The day was fittingly celebrated. The poor Panchama children of our Theosophical Schools were fed, some of the lady members of our household looking after this benevolent work. The large central hall was very nicely decorated with flowers and with flags of the different nations. The statues of our founders were garlanded and Mrs. Besant's portrait on the platform beamed and smiled on the audience, sending out at the same time fine perfumes of jessamines and lotuses. Our Vice-President, Sir S. Subramania Iyer, K. C. I. E., occupied the chair and I give below the text of his address:

Following the example set by our brethren at Benares, we here meet today to commemorate the sixty-second birthday of our beloved President and Teacher. Her worth is many-sided.

In speaking of her, to do full justice to her would have involved study and inquiry beyond my powers, at least at present. I have therefore to content myself with saying some general words in the discharge of the duty which has fallen on me this afternoon as chairman.

Her life obviously divides itself into two parts—that which preceded her joining the T. S., and that which followed it. Her autobiography, which I take no member of our society has failed to read, deals with the former. It is unnecessary for me to dwell upon this earlier part of her life. Her vigorous intellect, her irrepressible independence, and her burning zeal for ameliorating the condition of the oppressed, the wronged and of all who labored under difficulties and misfortunes, found vent in a manner too well-known even to those who have not read the autobiography.

By the light of subsequent events one may

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say that that part of her life was a stage of preparation and an ordeal which she had to pass through, to equip her fully for the greater and nobler career that began with her becoming a Theosophist. When I say that the splendor and usefulness of this later career of hers cannot be adequately appreciated by the general public, I do not intend to cast any slur upon those outside our society; for from the very nature of things those interests to the promotion of which her life has been dedicated since the very moment she met Madame Blavatsky, as graphically described in the autobiography, are such as to appeal only to a very limited number of men and women at the present stage of human evolution. It is therefore not surprising that the knowledge of the greatness of Theosophy is not as wide-spread as it deserves to be. Nevertheless, it must be admitted that it is immensely greater than it was before she undertook the propaganda work of the T. S., and this is due almost entirely to her labors with her pen and her tongue. I can speak of her from personal knowledge from the end of the year 1894 only, when I first heard her in Rajamundry.

Her manner was so austere and the speech she made on that occasion was so full of, if I may say so, spiritual fire which inspired in me a reverence to her that has but increased ever since. My subsequent acquaintance with her has often reminded me of a witty saying attributed to Lord Westbury, once Lord Chancellor, with reference to Lord Hatherly, who was also a Lord Chancellor, and whose private as well as public life was highly pure. The former is stated to have said of the latter that he had not even one redeeming vice. I may venture to say of our President, adapting the witty saying, that she has not even one redeeming weakness, vice being too strong a thing at all to think of as possible in her case. What she has accomplished during these sixteen years of my acquaintance with her, defy description.

The repeated journeys she has made to every part of the globe, the countless speeches, lectures and addresses she has delivered, to my mind display powers of endurance, mastery of knowledge, and ability of exposition almost beyond human capacity. To verify the accuracy of at least a part of this observation, one need only glance at a catalogue of her separately published writings. At one time I intended to make a complete collection of her writings, including those not separately printed and according to the information they gathered, they amounted to several hundreds.

Again, I have found my own countrymen unwilling to give any credit to my view, that Indian philosophy has as yet found no clearer exponent than our President, and this on the simple ground of her European birth.

We, however, are more fortunate. Not only do we know that neither sex nor complexion has anything to do with the question, but we are also aware that glimpses, though no doubt few, have been obtained into her great past which account for the possession by her of her present wonderful talents. Take her eloquence, adverting to which Sir K. Seshadri Iyer, a late well-known Dewan of Mysore, is reported to have said that Saraswathi herself spoke through her tongue. Whether this Hindu Goddess of learning did make such use of our President or not, her tongue undoubtedly is a hallowed one, as we are aware that on more than one occasion some of the members of the great Hierarchy of the White Lodge did take possession of it in order to make communications, the importance and value of which may be judged from the high sources from which they emanated. How has this wonderful power of speech come to be hers? Surely it is not an endowment arbitrarily provided by nature. For have we not learned that over twelve thousand years ago she was in China diligently cultivating this very art of persuading and convincing and even then using it for the promotion of spirituality.

Take next her character as a philosopher. I say philosopher advisedly, though I have heard it remarked the cultivation of science has been a more important feature in this incarnation of hers. In my humble opinion the study of science on her part has apparently been only to enforce philosophy by reconciling the two and showing that they are different phases of one thing, wisdom, as spirit which philosophy investigates and postulates and matter which science experiments upon and probes into are manifestations of the One Absolute. I would without fear of deserved contradiction, cite in support of this statement those remarkable articles on the Science of which have recently appeared. As a result of more than twenty years' attention to the subject which commenced with the perusal of the profound discourses of the late Mr. Subba Row on the Gita, I say nothing truer, nothing

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more illuminative, than these articles have within my knowledge appeared in print with reference to this Science of Sciences.

How again has this mastery of philosophy been acquired by her? Certainly by strenuous efforts made birth after birth and we have abundant proof of it during her incarnation as Hypatia. It is not, therefore, to be wondered at that she was selected for the office which she now holds as the director of this world-wide movement by those Holy Ones whose creation the movement really is. You will remember that at the time of her election there were not wanting those who urged that to unite in her hands the offices of President and of the teacher was bound to end in failure. This, of course, has proved a false prophecy, since the functions of both the offices have been discharged by her with a success which cannot but extort admiration. That the society under her two years' management has steadily advanced everywhere and now possesses a solidarity, life and strength it never before possessed, will be evident even to the cursory readers of the Watch-tower notes.

Simultaneously with her assumption of the office of President, questions of great difficulty came to be raised and those who were present at the last convention here know that she grappled with them with a tact, skill and strength tempered by a consideration to those who differed from her, which reveal the highest administrative capacity coupled with chivalrous tolerance.

I shall now advert to one or two minor matters. Take, for instance, "*The Theosophist.*" It is now in the first ranks of the Theosophical periodical literature and, moreover, a fine illustrated journal. Turn now to the Headquarters and see what improvements have been made there, not at the expense of the society, but out of funds provided by her or obtained by her. Blavatsky gardens alone, which she has added to the existing premises, must have already cost about half a lakh of Rupees. Those who come here frequently and those who stay and study here, know that the place is now a true center of spiritual influence and would grow stronger and stronger in this respect, if we would only do all that lies in our power to allow that higher influence to flow on unchecked.

I must stop now and refrain from noticing those signal services to India which she has rendered since she first set foot on our soil. Were I to enter upon them now, it would take much time and it would not be fair to her to deal with them otherwise than in detail. Yet I cannot resist the temptation to say that the founding of the Benares College alone would entitle her to a statue from the Hindu community, and that her writings devoted to the exposition of India's philosophy, as, for instance, the wisdom of the Upanishads, the introduction to Yoga ought to enshrine her in the memory of the people forever.

I would only add that it would be a mistake to suppose that her interest in this country began with her Theosophy. I remember she once told some of us that in those troublous days when she used to spend hours in the British Museum Library suffering from want and even from pinching hunger, she read a great deal about this country and her people. Her knowledge of them was such as to make Mr. Bradlaugh, when once he had to present a petition to the British Parliament on behalf of the Begum of Bhopal, to turn over the papers to Mrs. Besant with words to the effect "None can draw it up better than you." The petition drawn up by her was presented to Parliament and it met with success. For the reason already stated, I must now close without fully recounting her special services to India.

I would conclude with the observation that the birthday of such a worker to whom the world at large and we in particular are so much indebted, is a most fitting occasion for the paying of that homage which we owe to her and we accordingly commemorate the day in the fulness of our joy and gratitude.

May long life, health, strength, knowledge, wisdom and power be granted to her is and must be our only prayer.

Then followed the readings from the various world scriptures in original and translation. Mr. Medhurst, our Chinese scholar, read the 39th chapter of the famous *Tao Teh King* of Laotze; next in order was Mr. Johan van Manen, who read a very rhythmic passage from the *Gurbum* of Milaraspa, the poet-philosopher of Tibet; it was very appropriate to the day; then came the turn of the Hindu representative, Mr. A. K. Setarama Shasteri, who read from the *Mundaka Upanishat;* he was followed by the sister language Zend, Mr. Aria standing for Zorsastrianis; Hebrew was not neglected, as a Jewish brother, Mr. Moses Gindill, of Bombay, was present; Buddhism

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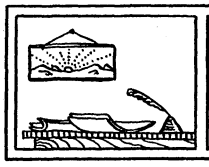
claimed Mr. Leadbeater. He chanted the Cati fathers well; the Eight Beatitudes in Greek, read by Miss Kate Browning, M. A., represented Christianity; our Mohammedan brother was unfortunately absent, and so this young faith could not actually take part in the day's proceedings. Last came Dr. English, the oldest among us, standing for Theosophy; he read the fine peroration of Mrs. Besant herself on Theosophy from her *Religious Problem in* India. The passage was quite fitting the occasion and very appropriate for the day.

Then rose Mr. Leadbeater to say a few words, and this is what he said:

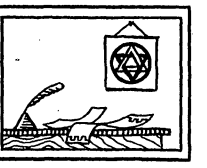
"We are met here tonight, as you are already aware, in honor of the birthday of our President. It is fitting that the festival connected with the President of the Theosophical Society should be celebrated thus by a reading in all sorts of strange and foreign tongues of the scriptures of all religions, because Theosophy expounds and makes clear the various religions and sets them all together, as you have just been told, so that they make a glorious crown of universal truth. What can I say of Mrs. Besant to you of India for whom she has done so much? I need not tell you how she has founded the College of Benares, how she has founded the Orders of the Sons and Daughters of India for you. A far greater work than that she has done for you, and that is, she has delivered hundreds of lectures all over the country. By these and by her books she has made loving to you your religion of which many of you were forgetting the true meaning. She has explained to you the rational signification of ceremonies of which some Indians were beginning to be ashamed; because they did not understand them, and because others who understood them even less said that those things were mere superstitions and mere relics of a barbarous age. You know that these things are full of meaning. That, I think, is the greatest of all things which she has done for India. I saw her, first, many years ago, somewhere in the seventies, in the Hall of Science in the Studio of Rome. I was a Christian priest in those days and she was lecturing against Christianity with a tremendous vigor and power. Therefore I need not say that I did not entirely agree with her in every thing that she said then, but we were all forced to admit that she put it splendidly and forcibly, and the worst of it, unanswerably, too. I began to think about it. It is very likely that that might have been the first time when I had my own doubt with regard to the doctrines I was supposed to be preaching. I became a Theosophist in 1890 and ever since then we have been firm friends. I have had the privilege of serving her in many ways; because although that may have been our first greeting in this life, it is by no means the first, since I had met her many times before in far distant lands and far distant ages, practically in all parts of the world, preaching and teaching all kinds of religions. At the opening speech our Vice-President told you that 12,000 years ago she was delivering lectures in China. From my investigations of the last few days I tell you that she was speaking for religion at an earlier date than that. It is not for me to presume to describe the qualities of our great leader. You know them very well. Only those who do not know her have sometimes doubted her qualities. Those who know her and love her know that her heart is full of love and of devotion to her Masters and that she has above all things a love of self-sacrifice and love of service to others. The best way in which we can commemorate her birthday, the greatest service that we can do her is to show her our gratitude and love and to throw ourselves with all our strength into the working for the great cause of Theosophy which is so dear to her.

This brought the meeting to a close. It was a very harmonious gathering and impressive, also. It appears to me such a function does much good to us in strengthening our appreciation of our President, to whom all of us, young and old, owe so much. Magian.

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Correspondence



A LETTER.

The real meaning of Theosophy is only the study of all life, in all forms, as one. The blue flax-flower, the golden rod, possess forms which our life, in its segregated seeming, has long discarded. Yet we feel as we walk over those glorious waves of Dakota earth that, in an indescribable way, we are at one with the spirit of the scene, at one with its life. Where is God—the All—of Which we are a part? He is in our hearts, in our life; He is in the remainder of Nature, He is in Himself. How may we find Him? By the effort to study Him, to understand Nature or to understand and be the divine in ourselves. All men are consciously or unconsciously seeking God. The most God-like of God's creatures that we may study is Man. The shortest way to God is by going into our hearts, finding the laws of the growth of our life and obeying those laws.

Theosophy tells openly in printed words to all men the gross outlines of The Path by which they may attain to a conscious unity with God.

What can you do? Read the book I send to emphasize the idea of the flow of life through forms.

Read other books and finally the idea of the evolution of life will seem as inevitable to you as is that of forms to our scientists.

When will you feel that you are a theosophist? It will be when you feel that what I have said about unity is the inevitable and only all-inclusive truth. This concept of the solar system as God at one with and embracing His Nature and His more conscious children must be fully apprehended at the outset.

When will you gain consciousness of unity with God? In minor ways now. You do it when with a thrill of love for the flax-bell you feel your unity with it. Again when the soul is uplifted by music, a lecture, the regard of a friend, sympathy for humanity—then you feel the vague stirring of the Divine Babe within.

When will you know God in your strength? When you have grown to manhood's stature. Now man, with just a touch of the undeveloped superman, you will know God in His true likeness only when you are more than man—superman.

Meantime, today, how can you draw breath—what inducement to live does the theosophist suggest your pursuing that your days need not succeed each other in gathering horror? Seek the way to God as you find it suits you. We have been satisfied with theosophic philosophy and its hope. And *do*—that which your hands find to do—in the spirit of offering a gift to God with each act. For it is the law that what we do for God redounds to the blessing of the world, and we may then live in the Joy of Him Whom we serve. W. V-H.

The activities of the British Section are now arranged for the Autumn Session, and the Syllabuses of the various Lodges are testifying to their increased activity both in Lodge work and in the field of Theosophical propaganda.

The Blavatsky Lodge, reanimated under the able presidency of one of our well-known London members, Mrs. Betts, has undertaken the seirous study of *"The Voice of the Silence."* and has also some very interesting forthcoming lectures. Miss Dallas, who is connected with the Society for Psychical Research and the London Spiritual Alliance, is lecturing on "Recent Development in Psychical Research." Captain St. John is taking the optimistic view of "Law Courts as Instruments of Regeneration" in his lecture, and Miss C. E. Woods, author of "The Gospel of Rightness" also addresses the Lodge. The H. P. B. Lodge has already had the privilege of listening to the well-known expert, Raymond Duncan, on "A Method of Gaining Wisdom by the Practice of Music and Dancing," and is to hear the Rev. G. W Thompson (of the Progressive League) on "The Modern Renaissance of the Progressive League." This Lodge has from its inception regarded it as a fundamental part of its working to encourage the visits and lectures of members of other organizations and lines of thought. So the Lodge hopes to form links of sympathy

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and co-operation with others working to raise humanity and to shape our civilization on more truly human and fraternal lines.

Public propaganda in London is being vigorously pursued. The West London Lodge leads the way with a course of five public lectures in Paddington; another course soon follows in Fulham, and four public lectures are to be given in November in the Small Queen's Hall by Mrs. Ransom, Mr. Hodgson-Smith, Miss E. M. Green, and Mrs. Sharpe. At the Headquarters, the Monday afternoon public lectures are being held, usually a very popular activity, and a class for the "Serious Study of Astrology" under the auspices of the Order of Service. This Order is also working against the practices of Vivisection, Inoculation, and Vaccination, by holding public meetings and by serious study of the questions concerned.

The country lodges have nearly all arranged their syllabuses so as to include public propaganda, very often at considerable expense, taking public halls, and running courses of lectures. In consequence, there is a great deal of travelling over the Section, lecturers from the North going South, and from the South going North, and London lecturers permeating the Theosophic field. This interchange of workers is very effective in forming those ties of personal acquaintanceship and good-will which do so much to promote fellowship and harmony in the Section. It is generally arranged, whenever possible, for the visiting lecturers to be entertained by the resident members. It is highly desirable for members of the great Theosophical family to know each other well, to love each other if possible, and in all cases to mutually respect and co-operate.

London will have the privilege of housing our President for a few days in October. Her activities include a long deferred lecture at Oxford, a lecture to the London Spiritualist Alliance, and an address at the Masonic Temple, on their marriage, to Mr. and Mrs. Powell and their invited friends. The bride, nee Miss Hilda Hodgson-Smith, is well known in the North as one of the most energetic members of the Harrowgate Lodge. The good wishes of the Section will follow her to India, where Mr. Powell is, very appropriately, stationed. He is himself an ardent Theosophist, and they both hope to do active work in India for the cause they love.

In the field of literature the Bureau of Theosophical Activities is being both generous and practical. It has printed 2,500 copies of Mr. Leadbeater's article on "The Hidden Side of Lodge Meetings," and is giving a copy to every member of the Theosophical Society in Great Britain. It has also decided to place a copy of "The Ancient Wisdom" in 350 public libraries. The Executive Committee of the Section have also offered to supply sixty-seven public libraries monthly with "The Theosophist."

The newspaper press in this country has lately shown some very significant signs of the times. Several so-called "ghost" stories have been recorded in full detail, and have excited much interest, particularly one communicated to the press by Sir George Sitwell, in which the recipient was his wife, Lady Ida Sitwell. As a psychic researcher, Sir George attributed the phenomena to "reversed impressions of something seen in the past and now projected from an overtaxed brain," an explanation, an ensuing correspondence does not seem to find, however, entirely adequate. The "Daily Mail" and other papers occasionally report the operations of "Julia's Bureau" at Mowbray House, operations which seem to be very sensibly conducted and to afford its clients much gratification. Interest in spirit photography has again been aroused by the unexpected photography of a spirit on a negative taken in a country district. That the newspapers, London and country alike, give up so much of their space to these subjects, and the generally ensuing correspondence shows that they are aware of the very vivid and widely spread interest which all superphysical phenomena now arouses. The mental attitude of the Editors themselves often leaves much to be desired, and the ignorance of the public still seems often colossal on these subjects, but their ventilation affords a valuable opportunity for Theosophic propaganda and for giving general information. The formation of a "New Spook Club" is now being projected in London, to undertake research, lectures and experimental Séances under, it is hoped, the presidency of some well-known scientist. The Editor of the "Occult World" says "that the attitude of the club towards spiritualistic revelations will be somewhat more advanced than that of the S. P. R., many prominent members of which, however, are taking up the project with ardor and enthusiasm." "A mad

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world, my masters!" our grandfathers or even our fathers would have ejaculated, I expect, if they had read of these and other doings!

The re-appearance of Halley's Comet, to be visible to the naked eye next spring, is naturally already causing much interest to be expressed in astronomy, astrology, and the sideral and celestial influences.

Mr. Podmore's book, "*Mesmerism and Christian Science,*" has been very extensively reviewed, and has brought Mrs. Eddy and her doctrines very prominently to the fore. The reviews, I gather, from the frequent letters to the press, of a well-known Christian Science exponent in England, do not afford the community much gratification, and it "jumps to the eyes" that the very title of Mr. Podmore's book, the juxtaposition of Mesmerism and Christian Science, must be provocative of annoyance to the faithful Christian Scientist. Yet the Christian Science belief increases in our midst, in spite of the ridicule poured on it, and occasionally one reads of the opening of new churches in various parts of England.

Miss E. K. Bates' new book, "Psychical Science and Christianity," has also aroused a good deal of interest in Spiritualism. Her cheerful and easy style makes her work popular with many who say they find our works too difficult. Miss Bates is, as we all know from her writing, a developed psychic, and her personal experiences always give her books a convincing touch. She also treats the subject of spiritualistic investigations and phenomena very sensibly, never ignoring, but rather laying stress on its possible dangers.

Father Benson in "The Necromancers" lays enormous stress on the dangers of spiritualism which he entirely condemns as of diabolic origin. The book is interesting, and shows a personal knowledge of the subject, though with some of the conclusions drawn from the happenings there described, we probably, many of us will not agree. In spite of this clerical condemnation the spiritualists in England are displaying a good deal of activity. It is interesting that the question of Re-incarnation is being perpetually discussed in their organ, "Light." Many of their writers dislike the theory, but it seems to hold their interest.

Personally, I think this lively and general interest in super-physical happenings, shown alike in literature and in life, and in the increasing super-physical sensitiveness of many even of our stolid Anglo-Saxon race (for it is extraordinary how many people one comes across who are super-physically sensitive in some degree or other), are among the "signs of a Coming Age." May that age dawn quickly, and may we be privileged to take part in its inception and to work hard at its development!

Elisabeth Severs.



"Yet if, as holiest men have deemed, there be
A land of souls beyond that sable shore,
To shame the doctrine of the Sadducee
And sophists, madly vain of dubious lore;
How sweet it were in concert to adore
With those who made our mortal labours light!
Behold each mighty shade revealed to sight,
The Bactrian Samian sage, and all who
taught the right!

—Byron, "Childe Harold," 2.8.

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THE SECTION'S NEED FOR ADDITIONAL FUNDS.*

A Delegate: Madame President, I should like to know what the need is for the increase in annual dues, specifically, and just what the annual dues are supposed to cover; what work is done with the funds?

The President: Will some official answer that? I clearly cannot answer that question.

Mr. Jinarajadasa: If I might be permitted here to explain, on behalf of Dr. Van Hook, perhaps I could answer that question. The annual dues form a part of the General Fund, and cover many items. There is the item of postage, of stationery for the correspondence; a certain amount of stenographic help is required, in dealing with the correspondence of the section; the *Messenger* has to be published from that same fund. There is separately a Propaganda fund; out of that Propaganda fund it has been customary so far to pay the expenses of the traveling lecturers, and to see generally to the work they can do. In the last year, the money that has come to the Propaganda fund has not been sufficient to pay the expenses of even one worker, and so it has been necessary to call upon the general fund, which is supposed to be used for other purposes. Now, the increase in dues is not suggested by the General Secretary; so far as his own personal feelings are concerned, if it were possible to do without it, he would be really too glad, but we are crippled, terribly crippled, by want of funds. Now, many of the delegates have come to the Convention instructed, I know, by their branches to vote for an in crease. The motion is in no way started by Headquarters; but as Dr. Van Hook mentioned to me, as he put it in his own way, "If they were increased by one dollar, we should be pulled out of the mud, as far as financial straits are concerned."

There is a general feeling that the "*Messenger*" itself is worth more than a dollar a year for any member to read. Moreover, such a slight increase would not be such a hardship,—it would be none at all to those who feel that the work of the Theosophical Organization is vital to the welfare of themselves and others.

When this suggestion was made by members to Headquarters, the Executive Committee took it up, and Mr. Carnes has presented you his resolution for a Referendum on the matter.

Delegate: Mr. Jinarajadasa, I would like to ask, is it the admission fee that is to be increased, or only the yearly dues?

Mr. Jinarajadasa: Only the yearly dues.

Delegate: Would it be out of order to ask how the funds in the General and Propaganda Funds are distributed; who decides that?

Mr. Jinarajadasa: It was, I think, left to the discretion of the Executive Committee to administer the funds. That is one of the points that was gone carefully into. Last convention appointed myself, Mr. Cooper, and Mr. Rogers, as the Propaganda Committee, and if my memory serves me right, the Propaganda Committee decided that the administration of the funds should be left in the hands of the Executive Committee. The way the Executive Committee has seen to that, most of you know. As I mentioned, there has not been very much money. The only lecturer who has been taken up, whose expenses have been seen to right throughout, is myself. I might here tell you what were the principles in connection with the work at large, that Dr. Van Hook had in mind last year, when he was elected General Secretary. He said, "There are two things that are really necessary, that we have to see to: first the *Messenger*, that that magazine shall be utilized as far as possible, to bring to each individual member, every month, something about Theosophy." We had then some 2,400 members in the section, and of those 2,400 members, I suppose nearly 50 per cent were not at all committed to the work of the Theosophical organization. There is a following of students, of members who have in no sense identified themselves with our work. They join the Society because it does not cost much to join; they can then attend the lectures, but they are in no way ready to aid the organization. But on the other hand, there is something within them that makes them sympathize with the work. Of that large number, some drift out of the Society, others remain and perhaps pass on to the second stage of greater interest. Now, Dr. Van Hook decided that all those members who were, as it were, half attached only to Theosophy,

*This speech and the treasurer's report conclude the official record of Convention proceedings.

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and to the Society, should be made to be more attached; that the Sectional Organ should not be for them a mere record of activities, but should be a Theosophical Magazine, giving them each month something more and more of Theosophy, so that the message of Theosophy should be presented before their eyes. The first thing that he thought of utilizing, as a means of strengthening the section, and making the large number of members who were little committed to the Theosophical Organization, more committed, more ready to work for the Theosophical Society, was the *Messenger*.

And then, second, he said, "You, Mr. Jinarajadasa, come next"; he said that he considered my work in the Section necessary for the up-building of it; that I could do something for the people, and that if there was money to pay my expenses, then, even though there might be other parts of the work not seen to, my work, and what I could do, was to be preferred, in the utilization of the small means of the Section. And then, if there was something remaining over, then indeed there were a million plans in mind to put into operation. But, as I mentioned, even to keep the one paid lecturer in the field, and pay his expenses, was a difficult thing.

Our Organization, you know, is improving. You all know how the Section has grown, how there is hardly a branch that is not having an increase of membership, how there is not a place that the *Theosophic Messenger* goes to that it is not read with eagerness. Hundreds of letters come to the Central Office voicing that feeling. The *Messenger* now is something representative of the American Section, a Magazine that a member can give to a friend and say, "Here is one of our best instructors, as well as a most entertaining magazine," and surely if we look at the history of the Society during the past year and note the altered conditions, the enthusiasm, the fire, the energy that there is today, we cannot but admit that at the back of all the Organization was Dr. Van Hook. Indeed, to me, when I look back at the past year and think of what the Section is today, it is with a sense of wonder and marvel at how much we have accomplished. What indifference there was then to the work of the Organization! There is not that indifference now.

Dr. Van Hook, I know, deeply regretted that he had not had the funds to help others who are working nobly for the section; there is Mr. Cooper and Mr. Rogers,—we all know what excellent work they are doing and have done. But the money that could be given for the work of those workers has been very little, because there has been so little in the treasury.

Let me give you one instance. There was one worker whom I desired to go to a certain town, not far off, where something could be done; and it seemed proper for the Section to pay the railway fare for that person there and back; and so I took it upon my own shoulders to promise that the Executive Committee and Dr. Van Hook would see to it. But the moment I mentioned it, there was a little bit of alarm on his face at first, because, where could even ten dollars be spared? Well, when I explained the possibilities, he, of course, was helpful as much as he could be,—and that piece of work was done, and I succeeded. That more of that kind of work could not have been done within the past year is largely the fault of yourselves. If there was only more money, the means with which to do the work, you would find that the brains are not lacking, nor the enthusiasm, either.

Treasurer's Report.

Debit.

Fees	$3,186.47
Messenger, subscriptions, etc	322.79
General fund, donations	3,045.98
Propaganda, donations, etc	697.50
Primer	1,141.81
Miscellaneous	35.20
	$8,429.75

Credit.

Messenger	$2,360.74
Postage stamps and supplies	1,106.85
Stenographer and typist	646.97
Propaganda	315.30
Printing	115.45
Mr. C. Jinarajadasa	765.00
Advertising	71.84
Adyar	477.06
Primer	1,961.31
Miscellaneous	142.68
Cash on hand	466.55
	$8,429.75

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Notes

The Supreme court of Austria recently ruled that cremation is illegal as it is thought to be opposed to the Christian idea of burial.

Members are again reminded of the desirability of sending for copies of *Messenger* for propaganda purposes. In lots of twenty-five or more for strictly propaganda purposes they will be supplied at the rate of two cents per copy.

A letter from Mrs. Besant contains the happy news that Paris has received her lectures with great enthusiasm. Mrs. Besant has begun the practice of writing a quarterly letter to all theosophical publications, dealing with theosophic subjects. The first letter will appear in January *Messenger*.

Mr. Jinarajadasa, who has just finished a course of ten weeks' lectures in Chicago, leaves for work with the branches on the Pacific coast soon after Christmas. His route will be by way of Salt Lake and Reno, Nev., to California, returning to Chicago about early summer by way of Vancouver, Butte and Denver.

Owing to the confusion caused by the use of application blanks not printed in the official form, the General Secretary is authorized by the Executive Committee to refuse to accept applications for membership in the Society except when they are made upon the regular form supplied by headquarters.

From a circular letter sent from Adyar by A. Gagarin the following is taken: I have been ordered by our President to bring to your notice the establishment, at the Headquarters of the Theosophical Society at Adyar, Madras, India, of a Central Theosophical Translation Committee, with an office, where full records of all translations of Theosophical books, pamphlets, leaflets, etc., are to be kept, and I am asked to request you to aid me in this work. This office, in co-operation with responsible Sectional Officials, in different lands, will see that competent and reliable translations of Theosophical books are published; it also will keep complete records of all translations done.

Mr. Arthur D. Cozad, Secretary of Kansas City, Kansas, Lodge, died September 26, 1909.

The cover design which is being used for this number of *Messenger* was kindly supplied by Mr. Claude Bragdon.

Members are requested to send meritorious lectures in type-written form to Mrs. Olive Williams, 4503 East Ravenswood Park, Chicago.

Mrs. Adelia H. Taffinder, of 3746 21st St., San Francisco, California, is making an effort to get *Messenger* in all the libraries of California. Mrs. Taffinder is doing this most unselfish work herself, and all who can aid her are urged to do so.

An effort is being made by members in Boston to obtain and circulate among the blind books on theosophic subjects printed in such type as they can read by touch. Sympathy is so easily excited by appeals for aid for the blind that we counsel delay in adopting plans until all phases of the question can be discussed.

The General Secretaries of Australia and Great Britain have written inquiring when Mr. Jinarajadasa will be at liberty to visit their Sections. For the present we feel that we cannot spare Mr. Jinarajadasa, but at a later time we hope our brothers in other lands may have the great privilege of knowing him and that he, like H. P. B., Mrs. Besant and Mr. Leadbeater, may girdle the earth in the service of his Master.

The *Chicago* Branch has published a small leaflet entitled *An Outline of Study for the Wednesday Evening Meetings*. This outline is stated to be on Chapter Second of the Astral Plane of Mrs. Besant's *Ancient Wisdom*. In these lessons a series of questions is asked and at the meetings the questions will be answered. Eight lessons are included in the little pamphlet. The plan seems to be a very good means for centering the attention of all members on a single subject.

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Translators of articles in the German, French and other European languages are wanted.

Mr. Jinarajadasa's lectures are now being illustrated, where necessary, with a new arc-light stereopticon of the most approved and recent design.

A new lodge has been formed in Chicago to be known as Adyar Lodge, a charter having been granted to Mr. Wm. Brinsmaid, Mrs. Cornelia Bullen, Mrs. Malvina Carr, Miss Edith Armour, Mr. C. Jinarajadasa, Mrs. H. T. Felix, Mr. R. E. Packard and Mr. Max Unger.

Members are requested to inquire occasionally at the libraries accessible to them for books on Theosophy. Should they not find them, it might be suggested to the librarian that they be obtained and information given as to where they may be purchased.

Lotus Calendar for 1910 has been received. It has been gotten up with a great deal of care for the use of Theosophical students by taking quotations from Mrs. Besant's works more or less appropriate to the days of the year. It is a beautiful little calendar and might well be in the hands of many Theosophists.

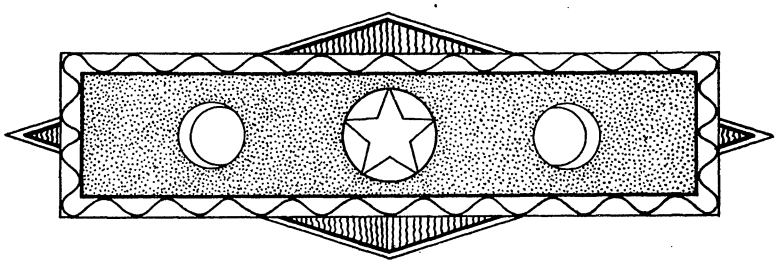
The prayer by Mrs. Besant published in a recent number of *Messenger* has been set to music by Miss Anna Goedhart; the little song can be obtained for ten cents by writing to Mr. R. Svehla, 5101 Fleet Avenue, Cleveland, Ohio. The price of these hymns in quantities of fifty will be $2.50. Lodges can therefore make use of them easily in quantities.

Members are requested to pay especial attention to filling out applications for membership in the Society. It should be noted that an application should be signed by the applicant himself and underneath the signature of the applicant for membership is a blank form for the endorsement of his application by two members. The entire form is so simple that it should be understood easily by anyone and all of the spaces should be filled up except that indicating the registry by the central office.

Members are again warned against giving money and other kinds of assistance to a Jew who has given at one time the name of Stein and now apparently the name of Harris to members, stating that he has been aided in Chicago and that he has been recommended to call upon Theosophists at various points for further assistance. When any one is authorized to make such requests he will be provided by headquarters with a suitable signed memorandum.

Many members are unable to attend branch meetings regularly and for reasons which are quite beyond their control. These members ought to be cared for by those who are able to attend regularly, and the example of Huntington Lodge, which has established a correspondence class for such members, ought to be followed.

Frequently members of lodges live at a distance and I have heard such members say that they have not for a year or more known anything about the work done by their lodge. This is a difficulty easily overcome, a difficulty which can be overcome by the active and younger members of the lodge, who can report by circular letters what is being done.



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A THEOSOPHICAL GIFT BOOK FOR CHRISTMAS.

At Christmas time theosophists often find a difficulty in selecting suitable presents for friends. They naturally desire to give something characteristic of the broader outlook to life that is theirs. Books make excellent gifts, but our ordinary theosophical books are hardly suitable for such an occasion. At Christmas time specially we are hardly seeking to convert our friends, but rather to offer them something beautiful that is part of ourselves. There is nothing more a part of the theosophist than his philosophy of life, and, as said of old, "the gift of the Law is the greatest of gifts."

For this purpose there will soon be ready, in small gift-book form, a lecture of Mrs. Besant's, *"Spiritual Life for the Man of the World."* For beauty of language, splendor of imagery, and spirituality of its message, hardly any other lecture of Mrs. Besant's is its equal. And yet it is untechnical and within the grasp of the simplest mind, and not distinctively theosophical, except as all that is best is theosophical. It expounds what it proclaims, that the spiritual life is for all, for each at his level.

The lecture was delivered two years ago at the City Temple, London, the church of the Rev. R. J. Campbell, of "New Theology" fame. An audience of 2,000 heard it spell-bound. The day Mrs. Besant delivered the lecture, I was with her in London, and mentioned to her that a previous engagement prevented me from going to hear her that evening. Next day I saw her again, and on inquiring about it from her, she said with the friendliest of smiles, "You ought to have been there. It was very fine!" It is the only occasion that I have heard her admire one of her own efforts as though it was someone else's. Truly she knew that in that splendid exposition of a philosophy so broad as to veil its occultism there was Someone greater than she speaking.

The lecture is published in gift-book form with the approval of Mrs. Besant. The book is in the hands of the printer and will be ready early in December. Its price will be 50 cents, including postage. For fuller particulars write to the General Secretary, 103 State street, Chicago. The book with its dainty cover and ribbon is what we have long wanted, a really theosophical Christmas present for our friends. C. J.

OUR CHRISTMAS FRONTISPIECE.

The picture which is at the head of the current number of *The Messenger* is a photograph of a statue which stands in a hall in Paris, and which is dedicated to the memory of those who lost their lives in the great Charity Bazaar fire that occurred in that city some years ago.

The artist, who is familiar with Theosophic Doctrines, lives in Rome, in a beautiful studio in the old part of the city. Mrs. Besant has lectured at the studio to invited friends of the artist.

While the sculptor was endeavoring to design an ideal figure suited to the purpose, and was meeting with great difficulty in forming a conception satisfactory to him, he one night in a dream saw the Christ Face, which he has endeavored to portray in the statue.

The figure is that of a reclining Christ, full length, and of life size. It represents the body of Jesus after it was removed from the cross and laid away. This statue shows upon the feet and hands the stigmata, by which is meant the marks of the nails, which were supposed to have been driven through them.

Theosophists will be especially attracted by the serenity, the power and the majesty in the face, which is one of the most beautiful Christ faces ever presented to humanity.

It will be of interest to note an incident which occurred upon the astral plane at the tragedy of the Charity Bazaar fire. Among many of the French nobility that perished, there was the Duchesse d'Uzes, of the old royal line. Immediately after her death, she was thoroughly awake on the astral plane. Then, without worry or fear, she grasped the situation at once, and forgetting herself, promptly set to work to soothe and pacify the terrified fellow-sufferers on the astral plane around her. It is not often that a person, dying in a catastrophe, has sufficient presence of mind to grasp that death does not remove obligation and plays the role of the "invisible helps!"

There is little doubt that her Catholic training helped her in this instance to be somewhat of an occultist.

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Questions Answered by Mr. C. W. Leadbeater

Question.—In reading the article "Lost Souls" I find the writer says that after the door is closed no new souls come into that especial manvantaric cycle (only a few exceptional cases). What, and who, are these exceptional cases?

Answer.—There was a certain definite time fixed, at which Those in charge would not admit any more entities from the animal into the human kingdom. They have not time to carry on these, who interfere, as it were, with the work of the class, after the round is half done, though they can be taken in some cases a little while after the proper time.

H. P. B. mentions a group of anthropoid apes as one set. I have not seen them myself yet. They are exceptional cases, and belong, as it were, to the future; just as you have a few men attaining adeptship, who are not belated fragments of the moon's adepts, but people in advance of the rest of humanity. In the same way there are a few animals at the stage of individualization, which the generality are expected to reach at the end of the seventh round. On the next planet an arrangement will be made by which these exceptions will have the opportunity of taking primitive human bodies.

Question.—What is force, and of what does it consist?

Answer.—In Science we speak of force, but do not endeavor to define it. There is force manifesting itself in certain ways, as electricity, light, heat, and so on. What it is in itself I do not think anyone has ever ventured to define. We might say it is the energy of the Logos, but this is little more than a form of words, and does not convey much. The Logos is putting Himself forth, and we call this force. There are from Him more than one form of force; independent groups, as it were. There is the form of energy convertible into heat, electricity and other familiar aspects. Then there is Prana; that also is a form of the energy of the Logos in action. It is probable that there is a third distinct form, showing itself in the kundalini in man. It does not seem to belong to either of the other two classes. The Prana in man cannot be changed into heat or electricity, for example, but it has modifications of its own. In the same way kundalini has its set of permutations, but cannot be changed into the others. H. P. B. speaks of "psychic electric force," but it cannot be changed into the set to which electricity belongs. We know down here these three forms of the force of the Logos; but there are probably many other forms of it on the higher levels, and even on the physical plane.

PAPERS ON ELEMENTARY THEOSOPHY

By L. W. Rogers.

The Virtue of Patience

The effort to acquire patience under all trying circumstances should have early attention by one who would add to his list of virtues. To be patient is to have control of oneself. To be impatient means that we lack balance. It indicates that the astral body, like an incorrigible child, is rebelling against the authority of reason and is peevishly behaving most disgracefully.

Patience should engage the attention at an early stage of occult development because it is concerned with the little and simple things of daily life; and as patience is won in these the way opens for more dignified achievements; for patience is an essential part of various other virtues and is a stepping-stone to persistence, endurance, fortitude, serenity, balance.

Perhaps there is no commoner fault than impatience. Many people have brought the

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habit up from their very youthful days and are quite unconscious of the childish weakness with which they give way to the expression of impatience on the slighest provocation. Sometimes the merest trifle is sufficient to destroy their equilibrium and self-possession. It may be only a key or a brush that has been misplaced and cannot be found at the desired moment, and a hurried and fruitless search is followed by an explosion of temper; or a collar does not fit properly and the button resists repeated attempts to make it perform the simple duty for which it was intended; whereupon the patience vanishes and the owner of the offending article expresses divers emphatic opinions of things immediately or remotely responsible for the trouble, not overlooking the carelessness of laundresses who use too much starch. It does not matter much what it is that goes wrong, it will be sufficient to throw off his balance the person who has the unfortunate habit of becoming impatient; for it is not the degree of provocation but the lack of self-restraint that does the mischief and with one who has but little patience anything that goes contrary to what is expected is quite sufficient to upset the mind and perhaps be the cause of a very uncomfortable half-hour for everybody concerned. This bad habit of the impatient person is likely to be of much discomfort to those about him as well as positively detrimental to himself. It may seem to him that indulging a feeling of impatience is but a trifling matter and that it is scarcely worth while to give thought and effort to the work of overcoming the habit. But as a matter of fact it is extremely important because it is just with the little things that one may begin to evolve the self-control that will grow into the great virtue of perfect balance amidst the most trying circumstances.

We cannot conceive of a person succeeding in life to any remarkable extent until he has evolved the virtue of patience to a considerable degree. In fact, patience or the lack of it may make precisely the difference between success and failure. All successful scientists must be men of remarkable patience. The scientist may repeat an experiment a hundred times without success but win fame and fortune at the next attempt. Crookes could not have invented the tube that made it possible for the X-ray to become known to us if his patience had not been nearly as great as his thought. The Curies could not have discovered radium, nor Thomson have demolished the old erroneous ideas about the physical atom, nor Le Bon have contributed so magnificently to a truer conception of the nature of matter except for the almost infinite patience with which they doggedly pursued their invaluable work. So it is, too, with the inventors. The electric, light, the telephone, the wireless telegraph, the navigation of the air, the application of steam to machinery and all the countless minor inventions that mark the marvelous conquest of nature by the human intellect would have been wholly impossible had not the virtue of patience been evolved to a high degree by the pioneers in these various fields of research. The most successful people have been the most patient people.

How may the virtue of patience be acquired? Simply by giving attention to the subject and resolving to more carefully control the conduct. It is all a matter of the substitution of a right habit for a wrong one. This requires nothing more than an earnest desire to be free from the old one and a constantly watchful attitude of mind that will prevent relapses unexpectedly occurring. The effort can first be to rise above the annoyance at the least of the irritating things, trying to remain complacent under circumstances that have previously been a trifle too much for one's equanimity. A very excellent plan for overcoming the impatience and irritability that often arises from a sudden and unpreventable upsetting of one's plans and the consequent dissapointment that naturally follows, is to anticipate the unexpected and be prepared for it; for it is the surprise of it all that throws one off his balance. He who can be indifferent to the inevitable little difficulties that lie ahead of all of us, who can avoid surprise and never be caught napping, will be the successful person. Surprise is the most effective of weapons, whether used by us or used against us. It is the surprise of a military attack that often makes it more dangerous than an abler plan carried out in the open; and it is the surprise in the turning of a plot—the unexpected that is held back by the novelist until the right moment and then suddenly uncovered—that gives dramatic life to his story, as it is surprise in wit that makes it so effective.

If a person is always on guard against an enemy his defeats need be but few; but the

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man who has no patience is likely to be the man who does not take thought about what may lie just ahead in the form of trifling annoyances, and he is therefore surprised when they come. The trouble is not exactly that he is too optimistic and is therefore being continually disappointed by the difference between what he expects will occur and what really does occur but rather that he does not think about the matter at all and makes no calculation upon there being any small annoyances in life. Without any thought about it he seems to expect that everything on earth will prove perfect; that nobody will ever make mistakes; that all plans will move smothly to their appointed ends, that pens will never wear out; that collars will never misfit and buttons will always behave as though endowed with intelligence. By taking thought of what is ahead and remembering that in the very nature of things a certain percentage of the trifles of daily life will be disappointing and irritating to the unwary we insure ourselves against surprise and arm ourselves against defeat when trouble comes, as a little always will; for peace is not won by avoiding trouble but by learning how to meet it.

The person who is constantly serene is not merely a fortunate individual for whom everything is made easy in life through some mysterious process and for whose path all trying circumstances have been miraculously cleared away. He is merely the one who has learned to move among all kinds of obstacles unruffled by anything that may occur. He has learned to estimate little annoyances at their true value and to know them as the things that enable him to practice self-control—the little events that can test his patience and enable him to acquire a steadfast balance and serenity that shall one day serve him well in more serious affairs.

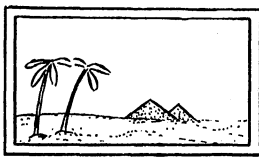
WORK IN NEW TERRITORY.

The outlook for my work in establishing theosophical centers in new territory this year seems to be excellent. It was most encouraging to begin the season with the organization of a Lodge at Reno, Nev., with a charter membership of twenty, which is an unusuallly large number. At the moment of writing, I am working three days a week at East Orange, N. J., with excellent prospects, while giving two days to New York and one to Brooklyn, the latter being in need of some public work. My work of giving a new impetus to small centers in large cities is second in importance only to that of getting centers established in unoccupied territory. It is the intention to begin work next week in Jersey City, another new point. Other cities where theosophy is still a stranger, that are down on this season's program are Montclair, N. J., Harrisburg, Pa., Columbus, O., Franklin, Mass., and Kingston and Troy, N. Y. A number of old Lodges will be put on the list also.

It is most interesting to observe how theosophical seed once sown, even in the most discouraging field, finally brings visible results. Utica, N. Y., seemed such a hopeless field that, after giving a course of lectures, the whole summer was spent in class work and even then a Lodge was found to be impossible. But now after more than a year comes the visible product. Nine names are at last down on the charter list and as Mrs. Rogers will spend much time there this winter in group work a really flourishing new Lodge can confidently be expected. Troy also, was theosophically besieged nearly two years ago but failed to surrender. Now comes an invitation from the few interested to return and with somebody on the ground to co-operate we shall doubtless have a permanent center there after this season. I shall not be surprised now to hear that the work at Joilet last winter, where my best audience was but eighteen people, shall finally result in a Lodge. Who can measure the magic power of even one theosophical truth stated to a few people?

But when spiritual life comes upon the scene, the inner life becomes independent and begins to prepare for itself a world of its own. . . This change, with its introduction of an essentially new kind of life, and its construction of a world from within with its own particular contents, values, and order, can never be the work of man by himself. It is only to be understood as a movement of the whole of realjty itself, which surrounds man, takes hold of him, and drives him on. A depth of the world is revealed which before was hidden. . . The achievement of civilization can have been made possible only by the force of an independent spiritual life, seeking to unfold itself.—Rudolf Eucken.

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The Field



The Committee of Arrangements from the three local branches having in charge the conduct of Mrs. Besant's meetings during her visit in *San Francisco,* concluded that it would be unwise to attempt a public lecture for August 28, the date of her arrival, for several reasons: It was impossible to secure a commodious hall for both Saturday and Sunday evenings; which meant that two public meetings, if arranged, would have to be held in two places, causing confusion; Saturday night is not a good time to hold a public lecture in San Francisco; The trains from Portland were coming in very irregularly, owing to the rush incident to the Seattle Exposition, and therefore, the train scheduled to reach San Francisco about noon on the 28th might be late.

So a meeting was arranged for members only on Saturday night, a small hall being secured for the purpose; and the combined energies of the Committees and members of all the branches were focused upon the large public meeting arranged for Sunday evening, the 29th. A theater, holding seventeen hundred seats, was secured, and before the tickets were placed on public sale at the box office, over one-third of the house had been sold out at the libraries of our Society and by individuals.

The meeting for members was attended by some 250, many of whom came from the smaller cities and towns in the vicinity. Our President received a hearty welcome as she walked upon the platform in company with Mr. Warrington. Her address was with regard to the inner purpose of the Theosophical Society and the work which lies before us as members, as well as the great opportunity. It was inspiring, helpful, illuminative, and, we hope, may some day be put in print for the benefit of all the members of the Section.

Sunday evening, shortly after seven, the line of ticket-seekers (under the care of one or two policemen!) extended from the entrance to the theater, which stands in the middle of the block, clear around the corner! The vestibule was completely filled with those waiting to be passed into the hall. This state of affairs continued until 8:30, although the lecture began promptly at 8:15. A conservative estimate would figure the attendance at sixteen hundred, all listening with rapt attention to every word the speaker uttered. Her voice easily filled the vast auditorium, and those on the very back rows had no difficult in hearing all that was said. For an hour and over she held her audience with unflagging interest, as she traced for them the message of "The Coming Race and the Coming Christ"—the race now forming in America, the ideal of brotherhood which that new race is to uphold, and the gradual working out into realization of that ideal. The audience was composed of the thinking and broad-minded people of our community—students of the Vedanta, of New Thought, of Christian Science, men of professional standing, among them many physicians, a large number of Masons, and at least one Catholic priest! All listened with profound appreciation; there were frequent manifestations of approval, and much favorable and enthusiastic comment afterwards. So far as my knowledge would allow me to judge, all were unanimous in pronouncing the lecture magnificent, splendid, inspiring; and the lecturer eloquent and electrifying! A tremendous energy flowed from her, as she stood, without a note, speaking in deep, rich tones, heard without effort in every part of the theater.

The newspapers gave very fair reports next morning, and had it been possible for Mrs. Besant to prolong her stay and give another lecture, there is not the slightest doubt that the hall would have been packed to the doors. Mr. William Greenbaum, the well-known theatrical manager, from whom we rented the auditorium, remarked that he wished he might have the management of Mrs. Besant's lectures for a year; that his fortune would be made.

The stimulus which our Teacher has given

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the work here can hardly be estimated at present. The first manifestation of it appeared the day following the lecture, when all tickets on sale at our headquarters for the Oakland lectures were sold out in half a day, so that many had to be turned away. The members of the branches have a new impulse; the public has been awakened to the fact that Theosophy is no mere fad, but a mighty, vital truth, a scientific basis for right living, a glorious philosophy; and that the Theosophical Society is the channel through which, at the present time, this truth is being given to the world.

Some have likened Mrs. Besant's visit to the coming of a modern John the Baptist, proclaiming a new age, a new ideal, and a new Teacher. Not all can understand the message she has brought us, but may those "who have ears to hear" let the message sink deep into their hearts; and, having grasped its meaning, may they spread it broadcast, until the whole nation (nay, the whole world!) shall look forward with rejoicing to the coming of that new day! W. J. Walters.

Mrs. Resant reached *Minneapolis* on Saturday morning, August 14, after lecturing the preceding evening in Duluth. The entire party, including Mr. Warrington, Mrs. Kochersperger, and Dr. Burnett, was entertained by Dr. and Mrs. Thomas G. Lee at their residence, 509 River Road S. E., Minneapolis. The morning was given to interviews with representatives of the press and members of the society, and the afternoon to correspondence. In the evening Mrs. Besant lectured in the Masonic Temple, St. Paul, to a representative audience of several hundred. On Sunday morning she addressed a meeting of members in Minneapolis at 10:30, and in the evening gave an address on "Brotherhood" in the Auditorium to an audience of about 2,000 of the most intelligent and thoughtful people of the city, including the leaders of the various professions and the officers and many active members from nearly every social organization. The lecture commanded the most absolute attention, and was marked by frequent and enthusiastic applause. In very many ways since that time the deep and widespread influence of the meeting has been proved.

The lecture on Monday evening, August 16, which closed the series, was given to an audience of the very highest character, numbering about 500, in the Unitarian Church. The subject was, "The Coming Race and the Coming Christ," and was the most notable of all.

The three lectures which were given in the Twin Cities gave an enduring impetus to the work of the society and the meetings which Mrs. Besant held for members knit very closely together the various branches. The success of the three days depended largely on the excellent arrangements which were carried through, mainly by Mr. M. P. Hobart of the Minneapolis branch.

The lectures and members' meeting given by Mrs. Besant in *Oakland* were a very great success. The last time Mrs. Besant lectured in Oakland it was to a comparatively small audience, while on this occasion the largest hall that we were able to secure, seating about 800 people, was crowded to overflowing, and many were turned away who sought admission to her first lecture. She was listened to by a most intelligent and appreciative audience, who expressed their approval by repeated applause.

The subject of her first lecture was *"Reincarnation,"* and the second, *"Theosophy Applied to Social Conditions."* She also gave an afternoon to answering questions to a large gathering of members and friends.

Her first lecture was well reported by the newspapers, but the second one received no notice, a letter of severe criticism of the press, by a citizen, was given space in one of the daily papers.

The general impression upon the members and the public was good. Our Lodge is larger at present than at any time in its previous history.

Esther Pelton Talbot.

Mrs. Besant visited *Cleveland* the 22nd day of September and remained in this city for two days. The first day she gave a public lecture on "The Power of Thought," in the Euclid Avenue Garden Theater which holds 1,200 persons. The Theater was entirely filled with an intelligent audience of the better educated class. Mrs. Besant had the full attention of the audience to a marked degree.

After the lecture the newspapers published

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long articles showing appreciation of the subject. As a whole Mrs. Besant was met with respect and recognized as a great power to the good.

Many people expressed their surprise that the lecture on thought power did not interfere with their own ideas, therewith showing that the Theosophic teaching is gaining in popularity. We cannot wish better than that the people call the T. S. ideas their own.

The 23rd of September Mrs. Besant spoke to the T. S. members in a closed meeting in the afternoon. Mrs. Besant's speech was an outline of the work to be done by those who are willing to work for universal brotherhood.

A. Bienfait.

Viveka Lodge, *Cleveland*, Ohio, has resumed its meetings on Tuesday evenings at 36 Elberon avenue, East Cleveland. It has also rented the Assembly Hall of the Cleveland School of Music for lectures to the public on the second Tuesday of every month.

For these lectures a topic is chosen by the members and the intervening branch meetings are used for its study; it is thus divided into three parts, a paper being prepared every week by a different member, and the others bringing contributions to the subject. Then these three papers are synthesised into a lecture for the open meeting. Thus every member has a vital share in the propaganda work. So many references are brought at the lodge meetings that there is always more material than time, and thus the evening passes all too soon and is considered by every one as one of the pleasantest and best spent evenings of the week. The meetings begin with music and end with the joint singing of Mrs. Besant's "Prayer," which has been set to music by Miss Goedhart and was sung at C. M. meeting in New York to greet Mrs. Besant.

Dr. Montague Maddock will give a course of lectures on Astrology, which have been prepared for by Miss Helen Jaspar Swain, who gave a talk on elementary Astrology tothe two branches in Cleveland.

Mrs. Besant's *Boston* visit, in spite of unfavorable weather conditions and the shortness of her stay, less than forty-eight hours in all, was distinctly encouraging to the Theosophists of this city. Arriving on the morning of the 27th in a drizzling rain, which continued with greater or less intensity till late in the evening of the 28th, the date of her departure, every minute of her time was fully occupied and notwithstanding our fears that she might be overtaxed, she departed seemingly fresher than ever.

First in the morning an E. S. meeting, then in the afternoon a lecture, followed by a reception before the "Metaphysical Club," an organization devoted to advanced thought in general and one with whom the theosophic movement in Boston has always had harmonious relations. In the evening, in Jordan Hall, the lecture on the "Larger Consciousness," was given, which was largely attended, in spite of the wretched weather.

Next day in the morning a talk of over an hour to the T. S. Members, in the afternoon private lecture at the house of one of the local society leaders. It was here that Mrs. Besant's personal magnetism and ability as an orator were displayed to the greatest advantage. She held her audience spellbound and the enthusiasm and heartiness of her reception could hardly have been surpassed. In the evening the public lecture on "Brotherhood Applied to Social Conditions," which, although not so fully attended, because of the downpour, as the one of the previous evening, far exceeded it in enthusiasm and the hearty plaudits given the orator.

Our management estimate that in the various meetings during the two days, Mrs. Besant addressed upward of 4,000 people, people who fully appreciated the opportunity and who sympathized with the work. The comments of the newspapers were most cordial and a hearty spirit of co-operation was shown by the New England Theosophists.

Too much stress cannot be laid on the unifying and stimulating influence of Mrs. Besant's visit both on our members and on the outside public. We all felt it and our only regret was the shortness of her stay and the realization that she cannot oftener be amongst us.

The *Washington* Lodge announces to its members and to such others as have a live interest in the higher life that beginning Sunday evening, October 24, 1909, a series of practical

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studies will be taken up concerning *The Art of Living a Model Life.* The series will be given the second and third Sunday evenings of each month and will continue until the following Spring. The aim is to be thoroughly practicable—to consider the exact problems that confront us. Each evening the subject will be considered by one or more principal speakers, followed by questions and answers and brief addresses by members.

The subjects selected are as follows: The Art of Living a Model Life:—The Evolutionary Theory and a Review of the Other Modern Philosophies, Religious and System of Ethics. Principal speaker, Mr. George H. Shibley. Questions and Answers. Brief addresses by members. The Environment: The Civilization in which we Live and the Trend. The principal speaker for this and for each of the succeeding topics will be announced later. The Environment: Some Details of Our Present Civilization: Co-operation. The individual: His Duties and Pleasure; The Need for Communion with the Creator; To Whom Shall We Pray? For What Shall We Pray? The Occult Power of Words, Sounds, Colors and Specially Prepared Materials. Faith. Love. Altruism. Keeping in Good Health. The Development of the Individual. The Science of Yoga (Union with God.) The Science of the Emotions. Earning One's Livelihod: What is Permissible? The Sacredness of All Life. The Use of Philosophy and Religion.

The fourth Sunday evening in each month will be devoted to Questions and Answers. The first Sunday evening of each month will be devoted as usual, to a public lecture. On the Sunday evening preceding Thanksgiving, and the Sunday evening preceding Christmas, the discussion will pertain to those festival days.

Each member is earnestly invited to contribute five-minute papers or speeches upon the above-named topics. Also please select a topic in this program or suggest one for the next program, upon which you will consent to lead in a 20 or 30-minute paper, or speech. Please confer with the committee.

The invitation comes from the program committee, consisting of George H. Wright, Jessie Waite Wright, Uila Pollock Bradway, Rosina Hayt, Alice Patterson Shibley and George H. Shibley, Chairman.

In as much as *Grand Rapids* has never been a fruitful theosophical center, and has given only a lukewarm support to free lectures of a theosophical nature, also considering the fact that during the month of August so very few people are out of the city, it was with some concern that Mrs. Besant's paid lecture was arranged for.

The lecture was given a thorough advertising by way of billboards, newspapers and window-cards, not only in the city but in all adjacent resorts and towns. The newspapers of Grand Rapids gave friendly support and were most liberal with space during the four weeks previous to the lecture.

At Power's Theatre on August tenth an expectant and enthusiastic representative audience of about 400 greeted Mrs. Besant and her lecture, "The Coming Race and The Coming Christ," was followed with intense interest. The audience comprised some of the city's influential, thinking people, who manifested deep interest in the lecturer and complete satisfaction in the lecture itself. The presence of a number of persons of affluence seemed to indicate that Mrs. Besant's lecture in the city afforded a rare opportunity. Expressions of praise and wonderment over the speaker's intellectual attainments and worldwide endeavors were heard on every hand, and a new interest in Theosophy aroused.

The local papers without exception gave liberal space to the report of her lecture, which reports, for the most part, were dignified and accurate.

Thanks are due Mrs. Billman, manager of Power's Theatre, for a donation towards the expenses of $15.00. After paying all expenses the lecture netted a substantial balance.

Mrs. Besant's lecture in *Duluth* was well attended, about four hundred being present, and it was a very representative audience:—ministers, lawyers, doctors and laymen from all ranks of society. I cannot say much as to how the majority felt about the letcure, as I went away the very next day and was absent several weeks. The few that I have talked with were held spell-bound by her perfect oratory and her marvelous treatment of her subjects. Few new members have joined, but we must not measure the value of her work by

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the new members gained, for it would be greatly underestimated by so doing. I feel quite certain that her lecture has given a great impetus to Theosophy, inasmuch as it has increased the interest in theosophical literature and has scattered broadcast seed that in some future time will spring up and bear fruit. Our lodge is in a very good condition; we have bought many books for the study class in "Ancient Wisdom," and has just added "Isis Unveiled" to the library. Alice A. Taylor.

Mrs. Besant and her party arrived in *Salt Lake City* about noon on the seventh of September, and were met at the trains by seven members, two of whom are members-at-large, and the other four represented as many different lodges in the Society. After the handshaking the party were driven to the Knutsford Hotel, where they had everything to make them comfortable. At 7:30 p. m. they were taken in a carriage to the lecture hall, where about eight hundred bright and intelligent people awaited Mrs. Besant's coming, and for over an hour she held her audience spell-bound by her eloquence. There was every indication that all that heard her were really glad they had come.

Next morning, September 8, at half-past eight o'clock, we bade Mrs. Besant and her party good-bye. We all felt better for having met them, although the time was short.

Mr. Jinarajadasa followed with four lectures, which were well attended; out of these grew two study classes, one for advanced and the other for beginners, each class having an attendance of about twenty-five.

The newspapers were fair in their criticism, but showed no inclination to fall into the theosophic way of thinking. Salt Lake City is represented in every line of thought going, and each representative thinks his or her way is the right one, which is quite natural. And this is what we have to draw from. However, on the whole the future for Salt Lake City looks, bright, starting out with about twenty-eight or thiry members to form a lodge.

W. Rice.

Fremont Lodge has just listened to the last of a course of lectures by Mr. Irving S. Cooper. Every one was well attended and they were particularly enjoyed by the strangers, who could not fail to grasp the subject. The members also were much encouraged by the visit of this talented young man.

We have twenty-two members; hold a beginners' class Sunday evening and an advanced class on Wednesday evening which is now reading A Study in Consciousness. Through the kindness of the president, Mrs. H. B. Stevens, there is a good circulating library in the two comfortable rooms which the lodge has furnished on one of the main streets. The Theosophist has lately been added to the reading table. We do not find the antagonism towards Theosophy here that there is in many places, and we hope much good may result.

Sylvia Sheffield.

Mrs. Besant and party arrived in *Kansas City* at 4:30 Saturday afternoon, September 11. A committee met them at Union Station and escorted them to the Coates House, where quarters had been engaged and put in order for their reception. At five o'clock Mrs. Besant received the reporters for the daily newspapers and submitted to an interview lasting about an hour and a quarter.

At 8:15 Saturday evening she delivered an address to members in New Casino Hall. In addition to the members of the Kansas City, Missouri, and Kansas City, Kansas, Lodges, there was a goodly number present from Topeka, St. Jospeh, and Joplin Lodges, some members at large and a representative from Austin, Texas, Lodge, the attendance aggregating about 160, and in spite of the intense heat the meeting was a delightful one. At the close of the meeting Mrs. Besant asked to be introduced to the members as they were passing out, which was a consideration that every member appreciated. Sunday morning found Mrs. Besant busy with correspondence and interviews with members, which continued up to three o'clock, when she went to Convention Hall to deliver her first public lecture, subject: "Theosophy, Its Meaning and Value." Notwithstanding the extreme heat (the thermometer registering 98 degrees in the shade), with a humidity which added to its oppressiveness, there was an audience of about 1,100, and the keenest interest was shown throughout the lecture. About an hour before her second public lecture in Convention Hall (Sunday

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evening) a storm came, heavy wind followed by a down-pour of rain which kept many from attending this lecture. Subject: "Life Here and Life After Death," but despite the adverse weather conditions there was an audience of about 1,500 present. Monday was devoted to interviews with an E. S. Meeting in the afternoon and another public lecture in Convention Hall in the evening. Subject: "The Coming Race and the Coming Christ." Again the elements were against us. About five o'clock it began another down-pour of rain and kept it up until later in the evening, so the audience at this lecture was about 900. In numbers the audiences fell much below expectations, but the character and the deep interest manifested was gratifying.

At 11:30 Monday evening Mrs. Besant and party left for St. Louis. Notwithstanding the strongly adverse weather conditions which prevented her work from being the financial success anticipated, it was a wonderful success so far as Theosophy in this city and tributary country is concerned. The masterly manner in which Mrs. Besant presented Theosophy, the respect shown by the daily papers, the kind of advertising done, the hall provided, all tended to lift Theosophy out of that sort of apologetic position it has been in heretofore to one of dignity. This we regard as a big step upwards and it now remains for the local lodges to maintain the new level to which Mrs. Besant raised us. The old, worn-out, indifferent methods should be put aside and new ones in line with the advanced order of things adopted.

Dorothy Manning.

AN OBJECT LESSON IN CO-OPERATION.

Recognizing that the burdens of some of our members at times seem too great to surmount alone, I make the following suggestions:

Organize your lodge as a large family or business. Every business, in order to accomplish the most work, must be well organized and where the spirit of helpfulness prevails, and emanating from the head a willingness to listen and put into practice suggestions from the least of its employes, is the firm that makes the greatest advancement. So can a family or society be organized in the same way.

Start a card index for record in your lodge or society. One card headed with the individual name, below the kind of work he or she can render either paid or free, another card headed with the kind of card headed with the kind of work or service and below the names of individuals who can render this service; so whether you look for work required or name, the desired information can be readily obtained. It might be well to keep with this list names of efficient workers in certain lines who are not members of the society, who can be employed regularly or occasionally, as need may arise among the members, the idea being to have within easy reach at any and all times knowledge when and where to obtain help or service.

If some one has time to devote part or whole of the day going around from house to house rendering efficient service, well and good.

If we can look upon a group or branch as a large family, and when any member of it is overburdened in their life in any direction, they can call upon this list and find willing service for the hour of need, whether money is paid for it or not, we will indeed be helping bear another's burden, and thus shall we not grow into a harmonious whole and better able to do the Masters' work.

This is not for the purpose of shirking our duty, but doing all we can to bear our own burdens bravely and lending a hand to help another bear his or hers in the hour of need.

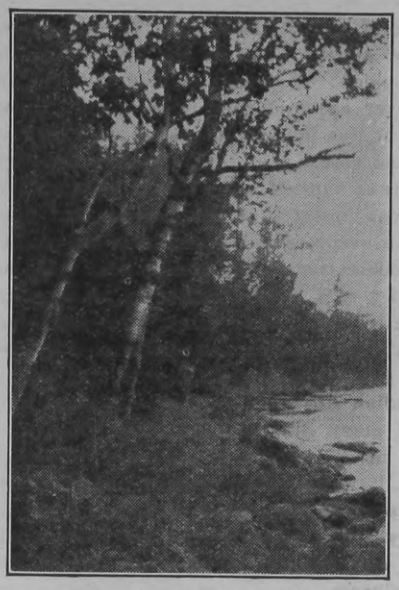
The spirit of mutual helpfulness and self-sacrifice with a willingness to render service to any one and at any time should be our motive. This, I believe, is the spirit in which the Masters wish us to work together.

This must be adapted to the needs of the individual lodge and worked out as seems best to its members and as need arises.

Rue Alling Osenbaugh.

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Book Reviews



Thoreau's "Maine Woods." Illustrated by Clifton Johnson. Thomas Y. Crowell & Co., New York.

No American writer upon the subject of the out-of-doors has been able to charm our readers more exquisitely than Thoreau. His works have reached a circulation in all parts of the world among nature lovers. He is the natural antecedent of John Burroughs and John Muir. All our great naturalists of more than wooden temperament, our hunters and our wanderers afield have read him with interest. No one who likes to tramp abroad should fail to read Thoreau; all his books are worthy of study, of loving attention and none more so than this reprinted book about the woods of Maine, written at the time when the forests of the Northeast were almost untouched by the lumberman, when the animals, and fish and birds of what was then a great wilderness had scarcely been frightened by the in-roads of the white hunter and fisherman.

This beautiful reprint has been illustrated by the clever photographer, Clifton Johnson, who has taken his camera into the depths of the darkest and coolest of the Maine forest and has brought back for us many well executed and beautiful views. The book would form an exquisite gift book for any one who has a love of Nature in her wilder moods.

Scientific Corroborations of Theosophy, by Dr. A. Marques. The Theosophical Publishing Society, 161 New Bond street, W., London.

This volume deals, as its title suggests, with the scientific corroborations of theosophic doctrines, a topic which at the present date is scarcely any longer one that needs to be placed at the head of volumes since the theorim has been led to its necessary q. e. d. so many times already. Dr. Marques' book, nevertheless, affords much that is interesting and entertaining. It is well to remember in reading it that we are to allow ourselves in no instance to be carried off our feet by supposed demonstrations of scientific notions that are new or untried. Such topics as the habitability of Mars or the like, and life upon it would best be left to speculation for the present. Demonstrations are not as yet possible.

It is also important that we should accept with reserve the statement that scientists recognize this or that because the scientific world is made up of many men and the recognition by it of a fact must be very well settled and tried before one can boldly say for the public that such and such a notion is settled and accepted.

Theosophy for Beginners, by Catherine W. Christie. The Theosophical Publishing Society, 161 New Bond St., London, W. Price 1-6.

This is a very useful book founded on the well recognized text books of Theosophy written in short chapters and well adapted to its purpose. We find it highly satisfactory for those who would gaiin a succinct view of Theosophy without the trouble of going through the standard text books.

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Indian Masonry, by Robert C. Wright, illustrated. Tyler Publishing Co., Ann Arbor, Mich. Price $1.50.

This work is written partly from observation among the Indians themselves and partly from the study of Indian relics in museums and from conversation with living Indians.

While the author of the book is strongly inclined to doubt that those signs which the Indians so frequently make in conversation with one another have a direct association with the signs used by free-masons, he is convinced that the ritual which is observed in the initiations of the Indians has an intimate relationship with the ritual of masonic initiation.

There seems no reason to doubt that the forms, ceremonies and ritual of the Indians are indeed the somewhat degraded relics of the ancient secret mystery worship of the Atlanteans. So far as we are aware, no skilled clairvoyant has investigated these mysteries or traced them back to their Atlantean origin, a service which we trust will yet be performed by one of our leaders. It is most impressive that among these savages in one way or another is portrayed in ritualistic form the progress of the soul from nakedness to complete investment with the garb of holiness; that the ignorance of the wanderer should be converted into the knowledge of the fully developed man; that the soul far from its home should at last return, after many wanderings, to be at one with the Deity.

Ignorant savages unaware of the meaning of the curious mysteries are led, through the power of those overseeing them from the invisible side of nature, to take pleasure and interest in such a ritual as will tend to keep burning somewhere in their hearts a knowledge of the way which leads to God. How strange that the ignorant mummeries of the unlettered should so frequently have a value they little suspect.

With all the loss of meaning for the savage himself of the exact nature of his ceremonies, there is yet for those who have some knowledge of ritualistic worship very much that rather accurately harks back to the severely simple but deeply meaning forms of the ancient mysteries.

The writer of the book is evidently ot a theosophist or even in sympathy with theosophy.

The following quotations will be of interest:

"Among the Iroquois and Algonquins it was held that man has two souls, one of vegetative character, which gives him bodily life and remains with the corpse after death until it is called to enter another body; another soul of more ethereal texture, which in life can depart from the body in sleep or trance, wander over the world and at death goes directly to the land of spirits. This is the doctrine of the Theosophists. It cannot be said that the Indian ever acquired these ideas from Theosophists or was brought in contact with them so he would absorb them. He certainly put them forth from himself alone and it adds another argument in favor of the position that mind is but a single essence spread over the world."

"Consideration of the number four leads me naturally to a symbol which for all ages has fascinated the human mind. For some unknown reason it does not appear as a symbol in the first three Masonic degrees, and therein the Indian has gone further. Scholars have offered many different and often vulgar, debasing interpretations of the cross. With the Indian, it was a nobler emblem, and the Catholics found it here when they discovered the country. The arms pointed to the cardinal points and represented the four winds, the rain bringers.

"Of the many forms of the cross, the swastika is the most ancient. Notwithstanding the theories of scholars, its origin is really unknown. This symbol has been found in all parts of the world. It came into being before history, and it may properly be classed as prehistoric, so ancient it is."

"It seems that much information was lost by the Indians through the death of their aged predecessors, who neglected to deposit their secrets in a safe and secure place where they might be found by future generations should they become lost. All the teachings of the mystics is that a knowledge of what is beyond was once possessed by man but has been lost. In the Great Light we read that Enoch walked with God; that is no more than that he had that which is lost; he knew the Logos, the word. That is what the statement means, just the same as that H. A. had the word. It is not at all absurd to venture the assertion that there was a time when men knew those things; that they knew exactly what was over on the other shore and knew their immortal souls clearer than we do now."

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Realities and Ideals, by Frederick Harrison. The Macmillan Company, New York. Price $1.75 net.

The sturdy writer, Frederick Harrison, has for forty years devoted himself to the production of essays, some forty-four of which have been collected in four volumes, and one of these is before us.

Mr. Harrison is a vigorous writer who sees clearly and puts himself in a militant attitude that it is interesting to observe and to share. We cannot intimate better his forcefulness and clear-sightedness than by quoting from the article on "Thoughts about Education" some very brightly worded and clear ideas:

"The ideal education (as imagined, for instance, in the academies of Plato and Aristotle) would be such that a body of students, attracted by a great love of knowledge, should gather from time to time round some great teacher, till they had touch of his informing mind, grasped his method of thought, felt inspiration from his typical ideas, asked of him questions, and answered his questions to them; and then freely went their own way to work out for themselves his suggestions, and left him free to think, to observe, experiment, or write, until he was again ready to teach. Here is a creative mind lighting up other nascent minds, whom a sense of duty, and religious eagerness to behold the face of the great goddess, Truth, have freely gathered together in the common desire to develop fitly each his own most diverse nature. That is an ideal education; though we all admit it is impracticable and impossible in the days of our nineteenth century.

"What a gulf separates this from the actual education that we see and admire! No academic grove, but a barrack with regiments drilled like Prussian guards, every man of the whole five hundred or thousand polishing up the same lines, translating the same author, filling up every hour of the day with the same monotonous task, anxious about the next inspection, and eager to win promotion by rigid punctuality, and mechanical precision in drill. And the master and philosopher himself is now a drill sergeant, bound to repeat the regulation lesson, to exact minute discipline in thoughts, himself worn into a machine by eternal inspections, examinations, and formal observance of regimental orders. He, poor man, neither thinks nor observes; he neither judges his pupils in his mind, nor pretends to put them in touch with his own. He analyses, digests, serves out, and compels the repetition of the particular book or scheme of inquiry that for the moment is in vogue in his particular academy. It is not for him to think; he has to repeat. He has to tell his pupils what the favorite authority in history, philosophy, or science has said in his last book, and to see which of his pupils repeats the lesson with the greatest accuracy. Tons of written answers have to be "marked" each week or month; and the teacher is concerned, not with the pupils, but with "papers." As if the repetition of what some learned man has written were knowledge, or as if the being drilled into uniformity by a dozen regulation tutors were the same thing as being inspired by the free suggestions of one powerful mind."

We heartily commend the work to those who are interested in the progress of contemporary thought, which Mr. Harrison has done much to aid in shaping.

The Seeming Unreality of the Spiritual Life, by Henry Churchill King. The Macmillan Company, New York.

The seeming unreality of the spiritual life is a topic that is to the theosophist absurd inasmuch as to us the spiritual life is as real and actual a thing and as much recognized as the life of the work-a-day world. Indeed, we recognize that we are living the spiritual life whether we know it or not, while we are leading the usual every-day life.

To be sure, to one who does not realize the objectivity of the higher planes there is a seeming unreality in that which religionists speak of as the spiritual life, for to them the spiritual life is the life of the exaltation of worship or devotion.

Nevertheless, the book is an excellent one, well-written from the point of view of its Christian author, containing a large number of interesting references to the points of view of other writers upon the same general topic. We commend it to those who wish to keep in touch with the progress of the study of the spiritual life of the Christian.

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Guatemala and Her People of Today, being an account of the Land, its History and Development; the People, their Customs and Characteristics, to which are added chapters on British Honduras and the Republic of Honduras, with references to the other countries of Central America, Salvador, Nicaragua, and Costa Rica, by Nevin O. Winter, author of "Mexico and Her People of Today"; illustrated from original and selected photographs by the author. L. C. Page & Co., Boston. Price, $3.00.

Like other books of the same series published by L. C. Page & Company, this volume upon Guatemala is beautiful indeed. It is printed upon toned, slightly yellow paper, and presents a very handsome appearance.

The book is written in a semi-scientific way and contains a large amount of extremely valuable information and particularly to those theosophists who are interested in the subject of the relations between the ancient civilizations of American and other Atlantean prototypes. With reference to this point the author makes the following remarks which are sufficiently suggestive of the scientific attitude of present day exoteric students:

"At the time of the conquest the Aztecs, who were then at the height of their power and glory, were the dominant race in what is now Mexico and Central America. And yet the broad plains of Yucatan and Central America were the theatre of a much older civilization compared with which that of the Aztecs was, as one writer says, 'as the brightness of the full meridian moon to the splendour of the sun that has already set.' As to whether the Aztec culture was a borrowed culture or not has been the subject of much vain speculation, and little has been accomplished by actual investigation. It is still a matter of dispute 'Whether the Maya culture was developed on the soil where its remains are found, or brought with the people from parts unknown; whether the Aztecs borrowed from the Mayas, or the Mayas from the Aztecs; or whether both these great nations derived their culture from the Toltecs. And again, it is claimed that the Toltecs themselves are nothing more than the figures of a sun-myth.'"



—From Guatemala and Her People.

Three years in Tibet, with the original Japanese illustrations. By The Shramana Ekai Kawaguchi, late Rectore of Gohyakurakan Monastery, Japan. Published by The Theosophist Office, Adyar, Madras. Price $5.00 and postage, 28c. Orders will be received by mail at the office of Messenger.

This book is the remarkable product of the interest and energy of its writer in the study of Buddhism in its Tibetan form. Mr. Kawaguchi for long had contemplated the desirability of a Japanese visiting the Tibetan monasteries and other sources of information in regard to Buddhism as studied and practiced in central Asia. It is well known that the Tibetan differs widely from the Cinhalese and Japanese forms of Buddhism. The ancient religion has undergone many changes at the hands of its exoteric devotees and it was the desire of the present author to endeavor to collate information comparing his native form and other religions with that of Tibet.

For the purpose of making this study he undertook the task of travelling through Tibet and actually carried out his plan, devoting three years to the tour.

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Mrs. Besant, upon reading his manuscript, became much interested in its publication, which without her aid would have been impossible owing to the fact that the author is not a man of money but a priest. Mrs. Besant, therefore, undertook the printing and issuing of the book at the hands of the Theosophical Publishing Society of Benares and London. The Vasanta Press did the practical work in India and on the whole it is quite creditable.

The following extract from the preface of the author will be read with interest: "Recently, the President of the Theosophical Society, my esteemed friend, Mrs. Annie Besant, asked me to show her the translation. On reading it she advised me to publish it quickly. I then told her that it would be useless for me to publish such a book, as there were already Government reports of the Tibetan expedition, and Dr. Sven Hedin of Sweden would soon publish an excellent book of his travels in Tibet. But she was of opinion that such books would treat of the country from a western point of view, whilst my book would prove interesting to the reader from the point of view of an Asiatic, intimately acquainted with the manners, the customs, and the inner life of the people. She also pointed out to me that the book would prove attractive to the general reader for its stirring incidents and adventures, and the dangers I had had to pass through during my travels."

The work is entertaining to us as Theosophists chiefly because it gives us interesting information in regard to the customs of the Tibetan people. Mr. Kawaguchi was alone throughout most of his tour and therefore came into intimate and immediate personal contact with the Tibetan people.

His description of the people and their customs corresponds fairly well with that given us by the associates of Younghusband and by Sven Hedin. The people are of gentle and quiet temperament, but little given to quarrels, of no military prowess to speak of whatever, dwelling upon their enormously high plateau at peace with their neighbors, chiefly for the reason that they are protected from them by the tremendous mountain barriers of the Himalayas upon the south and west, and by the desert of Gobi on the east. These curious people are living a life apparently quite different from that of the other denizens of the world; their dharma seems to be to travel on through quiet periods of simple devotion, developing patience and a certain gentleness and sweetness of character. In spite of the terrific threats which they launch at foreigners as to what they will do to them in case they enter their sacred land, they are almost always easily dealt with, for when the actual time comes for punishing intruders they are easily placated. Thus the feat of travelling over their country is not so tremendous an undertaking as it was formerly thought to be. So Mr. Kawaguchi was easily able to make his way from place to place. He pretended to be a Chinese for a long time. At last, already having dwelt for a number of months in Lhasa, the sacred city, he was able by acting as a physician to make a number of cures, much to the surprise of the Tibetans, who were ignorant of medicine and was, therefore, brought into contact with the Dalai Lama.

His description of the Potala or palace of Dalai Lama is excellent; a large, clear picture of the Potala is good, well worth framing and frequently examining.

In spite of the ignorance of the Tibetans they are among the best stone-masons in the world; it is doubtful, indeed, whether any nation is equal to them in their rapid and exact construction of bridges and minor buildings. The Potala, or palace of the Dalai Lama, is in reality a monastery and houses a large number of priests, who form a great community. The building is erected upon the side of a great hill and is one of the most imposing structures in the world, inviting comparison with the Parthenon at Athens. It is, of course, of entirely different appearance in architecture, which corresponds with nothing that we know of in the Western world. It seems, with its mighty fortress-like walls, to spring from the very rocks of the mountain side upon which it is built, and, indeed, to be a part of the earth. Its façade is tremendous, noble and inspiring. On festal occasions huge rugs or mats made of yaks' hair, measuring seventy or eighty feet in extent, are hung out from its front to decorate it.

The city of Lhasa is described by those who have seen it as being very beautiful and orderly. Large open courts spread before the

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sacred palace and an air of reverence and spirituality fills the city.

To give our readers a notion of the style of Mr. Kawaguchi and an idea of the character of the work, we make the following quotation:

"The physician told me that the Dalai Lama was not seriously ill and that it was because I had healed so many patients that he wished to see me. But, he added, as he was very busy, I must not talk long with him. He said that the Dalai Lama might have something that the physician must consult me about.

"After this talk with the physician, I was led by him to the Palace, and we went north towards the gate mentioned above. There was a guard-priest at the gate, woh was dressed in a tight-sleeved priestly cloak, which no common priests are allowed to put on. He keeps guard with a club. Inside the gate there was a stone pavement some twenty yards square, surrounded by covered ways, where there were some things in the shape of tools. There was another gate about nine yards wide in front of this. The inner gate was guarded by four priests, each with a short club instead of a long one. Walking about ten yards from the inner gate into the inner court, I found on both walls a picture of a fierce looking Mongolian leading a tiger by a rein; and the walls, which were roofed over, had a court between them. Instead of going straight through the court, I went left along the covered way till I came to the end of the western wall, when the Dalai Lama appeared from his inner chamber.

"He was preceded by Dunnyel Chenmo, the Lord Chamberlain, and the Choe Bon Kenbo, the Papal Chaplain. After His Holiness came Yongjin Rinpoche, the Papal Tutor. The Dalai Lama took his seat on the right hand chair in front, and the two former attendants stood on each side, while the Tutor sat on the chair a little below them. Seven or eight high priests sat before His Holiness. The Court Physician leading me a little to one side, in front of the Dalai Lama, saluted him. I saluted him three times, and taking my robe off one of my shoulders, I stepped before him, when His Holiness stretched out his right hand to put it on my head. Then I withdrew about four yards and stood beside the physician.

"The Dalai Lama then began by praising me for having healed many poor priests at Sera. He told me to stay long at Sera and to do as I had done, and I answered that I would do with pleasure as he wished me. I had been told that the Pope was well versed in Chinese, and I feared that he might speak in Chinese, for then my imposture would be discovered. I had made up my mind, therefore, that I would in that case frankly tell him to what nationality I belonged, that I might be worthy of a Japanese, for I deemed it to be a great honor to be granted an interview with him.

"Luckily, however, he did not talk Chinese, but instead inquired in Tibetan about Buddhism and Buddhists in China, which I answered to his satisfaction. He was pleased to tell me that he was thinking of appointing me to some high office. After the talk I was honored by a cup of tea in the presence of the Dalai Lama and drank it with much ceremony, though he retired to his chamber before I had finished drinking.

"The Dalai Lama was dressed in a cloak different from that of a common priest. He had on a silk hood and a great robe called sanghati, and under it a fine putuk of Tibetan wool about his waist. His under dress was what is called tema woven of the best Chinese sheep wool. He wore a fine Papal crown on his head, though he is said to be often bareheaded, with no crown at all. He held a rosary in his left hand. He was then aged twenty-six. He is about five feet eight inches high, a moderate height in Tibet.

that the Dalai Lama might have something

eye-brows are very high, and he is very keen-eyed. Once a Chinese phrenologist remarked that the Tibetan Pope would bring about war one day, to the great disturbance of the country, for though brave-looking, he had an unlucky face. Whether the prophecy comes true or not, he really looks the very man of whose face a phrenologist would be sure to say something. He has a very sharp and commanding voice, so that one could not but pay reverence in his presence. From my long acquaintance with the Dalai Lama, during which I heard and saw much of him and had frequent interviews with him, I judge that he is richer in thoughts political than religious. He was bred in Buddhism, and in it he has great faith, and he is very anxious to clear away all corruption from

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the Buddhism and Buddhists in Tibet.

"But political thoughts are working most busily in his mind. He seems to fear the British most, and is always thinking how to keep them from Tibet. He seems to give full scope to all designs calculated to check the encroaching force of the British. I could plainly see this while remaining near him. Had he not been on his guard, however, which he always is, he must have been poisoned by his retainers. He has often been on the point of being poisoned, and each time his caution has detected the conspiracy and the intriguers were put to death.

a guard-priest at the gate, who was dressed in fourth to the ninth in Tibet reached their twenty-fifth year; all were poisoned when eighteen or twenty-two years old. This is almost an open secret in Tibet, and the reason is that, if a wise Dalai Lama is on the throne, his courtiers cannot gratify their selfish desires. Some of these seem to have been wise Dalai Lamas, for they received special education until they were twenty-two or three years old. History proves that they have written books to instruct the people.

"I could not help shedding tears when the ex-Papal Minister of Finance, at whose house I was staying at one time, told me about the fate of the predecessors of the present Dalai Lama. The Papal Court is a den of disloyal thieves who go by the name of courtiers, and they do all they can to neutralize the force of the few loyal courtiers, who are too weak to do anything against them. The ex-Minister of Finance was among the ill-fated party driven out of the court by these toadies, who pretended to pay great reverence to the sacred monarch before the people, simply because they could not otherwise stay in their offices. When anything happened against their interests, they conspired to communicate with one another and to accuse falsely the loyal courtiers. They would often go so far as to slander them shamelessly, and say that such and such a person had been guilty of a disrespectful act against the Dalai Lama."

Mrs. Besant is most anxious to make a success of the sales of the book and for this reason at her request several hundred copies have been ordered. They will be at the disposal of American inquirers in a short time and orders for the book will be received and filed to be filled as soon as the package reaches us, which cannot be so very long. Those who wish the work should write to us directly, enclosing money order for $5.28.

The latest census reports of 1900 state that thirty-four and three-tenths per cent of the population of the United States is of foreign born parentage. The population of the United States in 1900 was seventy-six million, three hundred and ninety-three thousand three hundred and eighty-seven (76,393,387), a little less than seventy-six and five-tenths per cent millions. Take from this the negro population of eight million, eight hundred and forty thousand, seven hundred and eighty-nine, roughly nine millions and the twenty-six millions of foreign parentage and it leaves forty-one millions of second and third ect. generation and natives. The German population in the United States as estimated by the newspapers is from twelve to fourteen millions, with eight hundred newspapers. This includes only the first generation and not the Russian or German Jews or the Poles. The Scandinavian population is about three millions with two hundred newspapers. This makes from fifteen to seventeen millions of genuine Teutons, or about one-fifth of the whole population of the United States and about half as many as the native Teutons. Take from the forty-one millions with southern European blood and it will be greatly reduced. It would seem from these figures that one-third of the Teutonic race in this country is foreign.

The occult forces that the world has thought laid to sleep with the banishment of witchcraft are ever lying in wait for a resurgence, according to a Yale professor. It is intimated by the New York Sun that they are already in operation, though under a different name. "Malicious animal magnetism" is the term that adherents of the Christian-Science cult give to force that warring members of its faith are charged with using against each other.—Literary Digest (October 23, 1909).

"We are such stuff
As dreams are made on,—and our little life
Is rounded with a sleep."

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Children's Page

Conducted by Laleta, 4730 Malden St., Sheridan Park, Chicago.

CHRIST AND BUDDHA.
An Idyll.

Listen, little Flower, and I will tell you a tale of long ago that is still a tale of today. You are of the west and I am of the east. When you were little, before you went to sleep, you knelt by your bed-side and prayed to Christ, saying "Gentle Jesus, meek and mild." When I was the same age I slept on the floor on a mat, and I was taught to kneel and touch the floor with my forehead and say, "I take my refuge in Buddha, the Truth and the Saints." As we entered the realm of sleep, you thought of Christ and I of Buddha, and we committed ourselves to Their love, knowing that we should wake to another day of happy life. Little Flower, though you and I have met only lately, we were going hand in hand even as children, though half the world separated us then.

So long ago is it that I was told what I tell you now, that I hardly remember who told me. I must have been quite small, and perhaps it was my father. But I never forgot, and it is now time to tell you, that through you others may know, too, and understand. And the first part of the tale is called The Resolve.

The Resolve.

Long, long ago there lived on earth a noble and brave man, by name Sumedha. In those days there moved among men a Wonderful Being, a Buddha. He was called the Buddha Dipankara. One day the Buddha and his saints were coming to a certain city. The people of the city were joyful at his coming, and everything was done to make the city beautiful. The roads were swept and sprinkled, the trees hung with flags, and everything was made to look brave. Sumedha joined in this work, for he, too, knew what a glorious person a Buddha is, and wanted to show his reverence. Cumedha had a part of the road to level, and sweep and decorate, but when the Buddha came his work was not all-done, and there was one big puddle in the middle of the road, that the Buddha would have to go through. Sumeda would not permit such a thing, and so he lay face down in the mud, so that the Buddha might walk over his body to the other side. And as he thus lay down he said to himself, "May I some day be a Buddha like Buddha Dipankara, may I, too, some day save the world."

The Buddha walked over his body, and then stopped, and looked at Semudha on the ground. Then he looked far into the future with the vision of a Buddha, and saw that ages thence Semudha would have his

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aspiration fulfilled and would live on earth as a Buddha, the Buddha Gautama. So he spoke to Sumedha and the others round him and said, "This Sumedha is a Bodhisattva, and one day he will be a Buddha, and will save the world."

The Nomination.

After the Resolve, many, many ages passed by. Many Buddhas came and spoke their Message, each in his turn giving over to his successor the spiritual welfare of the world. But all these Buddhas were not of us. There was none then among us who could take that exalted office, and so the Buddhas came to us from far off Venus and the Devas. But time was coming when men should do their own work unaided, when its Buddhas and Manus should be the flowers of this, our humanity. Who should be the first Buddha, the first great Flower on our human tree?

In those days two only among the millions of men stood towering above them in might of grace and love—Sumedha and Another. In later days we know them as Gautama and Maitreya, Buddha and Christ. Great as They were then, yet neither was ready to qualify for the office of the Buddha to be, of the Fifth Race. If neither was ready for the office at the proper time, surely humanity would suffer. Yet it seemed almost impossible to qualify in time, so much was there to do, so little time to do it in.

Then, little Flower, for love of you and me, and millions like us, the Lord Buddha made the determination that, cost what it may, He would force His evolution, so that when the time came for a Buddha to appear to comfort men's hearts, the world might not go unaided. Life after life He toiled, undertaking a superhuman task; so great was His renunciation, so stupendous His achievement, that even the greatest of Adepts, little Flower, speak in awe and love and reverence of the love He bore us, that made Him sacrifice Himself thus for our sakes. So of the two, on the same level of advancement long ago, One, Gautama, took the Nomination, while the Other, Maitreya, came with Him each step of the way as His chief helper.

The Consummation.

Two thousand six hundred years ago, Sumedha moved among men as a Buddha of Humanity. That birth of His was in India, and men called Him for a while Prince Siddhartha of the Gotama clan; but when His work was consummated, and He reached Buddhahood, He called himself Samana Gotama the Tathagata. For eighty years He lived among men, that last of many times; for forty-five years He preached and taught, loving His fellowmen dearer than a mother loves her only child. To each He spoke suited to his understanding; to priests and scholars in deep terms of philosophy, to Chatta the little boy in boyish verses for him to sing.

When the time came for Him, the Buddha, to pass away, He left that form, never again to return in body born of woman; and so leaving, He gave into the hands of His successor, Maitreya, Lord of Compassion, Christ the Anointed, your welfare and mine, little Flower, and of the other sixty thousand millions that form our humanity.

The Present.

Though the great Buddha passed away, and the Christ then took the Nomination, yet He did not leave us altogether and enter upon the glorious life of Nirvana. One greater Renunciation there yet remained for Him to make, and for our sakes He made it. "On the threshold of Nirvana" He is waiting, little Flower, till you and I and many other thousands can accompany Him, till He can enter rejoicing, bringing his sheaves with him. On the threshold He waits, these many centuries, giving to the Lord Maitreya and His agents, to be used for our sakes, His love of us which is power untold.

Thirty-five years ago, little Flower, two Great Ones, the Right Hand and the Left Hand of the Lord Maitreya, founded this, our Society. Then did the Lord Buddha give that glorious promise, that so long as three should remain in the Society loyal to its work, His blessing would rest upon it. If it should ever come to three only to remain loyal, may you and I be two of them, little Flower! To three, in its thirty-third year, was another promise given, and this time by the Lord Maitreya Himself, that to them and to the Society a time of greater usefulness would be given, that His blessing would rest upon us and our work. Can anything be more glorious, little Flower? Is not the promise already bearing fruit?

The Future.

Now, little Flower, look there into the Future. See how beautiful is the place, with

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scent of orange and lemon blossoms, the lovely sunshine and the dear, dear waves. It is a little heaven on earth, and all you and I have ever loved are with us in those happy days.

"Betwixt the Coming and the Past
The flawless life hangs fixen fast
In one unwearying Today
That darkens not; for Sin is shriven,
Death from the doors is thrust away
And here is Heaven."

Do you not see that all your dreams and mine have come true after all? Little Flower, today here must be our day of Resolve; there in that future will be our Nomination.

Look at me now, little Flower. So—I give you the Queen's Love. Who is the Queen? Ah, to very few is it given to make that Discovery. Perhaps some day I may tell you of that Mystery; till then, dream on, Little Flower, and may our Lord's Blessing guard and keep you in all your ways. C. J.

THE MESSAGE OF A CHRISTMAS EVE.

As the last orange colored streaks faded behind the icy house tops, the increasing darkness forced the busy occupants of the playroom to put away their various tasks. Little sighs were heaved, half of relief, half of reluctance as a favorite book was closed, a bit of cherished doll-sewing laid aside, or paintbox and brushes quietly gathered up. It had been a cheerful scene there that afternoon for each one of the little group had been characteristically employed in finishing up some piece of work that was to add to the merriment and happiness of the morrow.

Beautiful Edith, the eldest of the family, was working on some trinkets for the Christmas tree and smiling over a secret that had been entrusted to her on account of her sixteen years and because of her tactfulness in changing the subject when a certain large, square box was mentioned, a box which had been smuggled into the basement not entirely without the knowledge of eight active minds, especially since noises very much resembling yaps and whines and scratchings had been known to issue from said box. Next in age was Rudolph, the German cousin who had come for the holidays with his inseparable companion, a somewhat dilapidated violin. As she looked at him, Edith smiled again, knowing of another box, a slender shapely one this time. Then there was Edith's brother Richard, putting finishing touches on an impossible daub which, nevertheless, showed traces of talent as well as a few thumb marks. This work of art was to be a present for the much enduring mother. And there was studious Gertrude, another cousin, who had torn herself from her book with great difficulty. Robert, the practical, was slyly mending some toys for Santa Claus, for it is a well known fact that when Santa's supply runs short, he often steals old toys and gives them back again looking shiny and new. Motherless little Mary, adopted by Edith's gentle mother, was sewing some long neglected buttons on tiny garments so that no doll heart would feel neglected or ashamed at Christmas time, and the "Little General," admirer of Napoleon, was directing the motions of a scraggly army of tin soldiers. Many gaps in the line were worrying the brain of the small commander, for all the disabled veterans had disappeared in a very sudden manner. In the cosiest corner by the fire was delicate David, who had been crippled for life by a sad accident when he was six years old. Five years of suffering had made his eyes show forth a strange, beautiful power. Saint of the household was he, and the love and tenderness that all felt for him was scarcely less than absolute worship. He had been selecting Christmas stories from the pile of books at his side and now, in the darkness, he had been led off into day-dreams of knights and fairies and heroes and martyrs and things too subtle for words.

Glancing around at the thoughtful faces, one would imagine that if the most promising children in spirituality, intelligence and strength of character were to be chosen from all those of a great country, these eight would surely be in the foremost rank. Carefully trained children of wise parents, having all the advantages that love, culture and wealth could give them, strong, happy and unselfish, one would easily dare predict that even a few of such as these could lead a nation.

As work was laid aside, all had gradually gathered near the fire, feeling, with the sensitiveness of children, that a stranger light would have been almost sacrilegious. Only Rudolph kept to his work and with a strange touch of inspiration was drawing from the old

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violin a series of Christmas folk songs, and finding, to his delight, that he could produce such variations and heart-touching melodies as had often haunted his dreams. By the power of the music and the charm of the hour, the thoughts of the group were irresistibly drawn to a common centre. Almost expectantly they sat there and even the youngest felt that to break the silence would cause pain unutterable. The Picture on the wall caught a gleam from the fire, reflecting it with redoubled radiance on the faces below. Quietly and naturally the Presence drew nearer, causing surprise to no one.

"You, who are children of the world, must help prepare the world for Me. In your homes, in your market places, in your schools; in government buildings, in concert halls and churches you must make a place for Me for I am coming very soon.

"In your beautiful home, Edith, there will gather people of fashion, men of power, statesmen and even kings. All who are greatest and most successful in art and science will find hospitality and encouragement in your house. All who are littlest in ideals of nobleness, sacrifice and beauty, must find charity, inspiration and hope at your hands. You, who will be rich and powerful, must lead the fashions toward beauty and helpfulness, must turn the minds of the fashionable world from petty amusements to noble endeavors. A hard task, but in My name you can do it.

"Rudolph, this evening you have learned how to be My voice. It is the beginning of the Beautiful Way and your own Heart will guide you on that Path.

"And Richard, the world of dreams will come to you presently. Beautiful ideals that have existed from the beginning of the world, must find expression by your hand. You must bring these Divine thoughts to races of men yet unborn. For the sake of pure art!

"Gertrude, can you place your splendid intellect at the service of minds struggling in the need of guidance? In schools and colleges you will find your work,—and Mine. Bring to teachers the power they had in ancient days.

"Yours is the opportunity, Robert, of developing a splendid industry that will give healthful employment to hundreds of people. Let it set up a standard of business integrity which all other concerns will have to follow. Make Me a partner in your busines.

"Little Mary, take good care of the dolls, for there are thousands of miserable, heart-hungry ones needing motherly sympathy. Wherever there is greatest trouble and most pitiful want, there you and I shall meet. Wretched tenements and unhappy mansions will know the cheer of your presence and in a happy home of your own you can train those dearest to you to continue the Work.

"Forget your soldiers, brave General. I do not need them any longer. But instead, fill the ranks with statesmen and rulers. Through mire and slime you must lead them by your undaunted will and fierce hatred of wrong. Call forth the patriotism of those able to govern. Fill up the gaps with a new kind of soldier and there will be no place for the old. Small danger of soiling your clothes if you enter a dirty place for the purpose of cleaning it.

"Dear David,—a little more suffering—for the sake of all the anguish in the world—for My sake—for Our Father's—Oh, David, only a little more! The three times you died for me were not useless, but you must break the last bonds. Because you will stand at My right hand, you must free yourself quickly. Then come. Glorious lives await you, lives filled with My work. Train yourself for it. Free yourself for it."

"Oh, Master, I will!"

The last note faded gently, breathing a blessing as it quivered in the air. Wonderingly the children looked at each other. No word was spoken, but they knew that all had heard the message, that all would obey it. Only a short half hour, but it decided the course of their lives. Then the gleam of the fire died down and the far away tinkle of the tea-bell sounded.

Marjorie Tuttle.

LOTUS FLOWER.

Ah, lotus flower! in whose depths
Is sunk God's power—
Though thou art but just a flower,
Thou'rt the same as we are!

H. T. F.

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THE GIFT.

A Christmas Parable.

The sun stopped behind the hills and stretched its long gold to touch the grey sands of Bethlehem. Tinged with its fading light, the houses lay like pebbles on a shore. Or so it seemed from the hillside. Silently they gazed, the three wise men, each upon his beast. Flashing overhead, clearer now that day was dying—shone the star. At last it had stood still, at last, they had found the end! Silently they looked, then quietly communed. Resting, they would spend the night and in the dawn would seek the Babe.

Now dropped the sun—and over all spread the evening stillness—broken by the footsteps of a child! A little wayward thing, run wild upon the hills. She stood looking at the wise men, first curiously, then with deeper interest.

The camels lay hunched against the sky, munching peacefully. The men moved about, then sat upon the rocks, and ate their evening meal. Finally one held out to her his hand, hung with its mantled sleeve. She shook her head, realizing suddenly that she was seen. But by and by, one came near. "Have you seen the light?" he asked, pointing to the great star shining in the blue, "Come and I will tell you." So he told her of the star and how it led them on to find the Babe. The holy Babe born to save the world! They were carrying gifts to Him and were to see Him in the dawn.

Nothing she had ever known made her feel as this did. When the wise men said "Goodnight"—she scudded through the dry sand swiftly. Darkness told her it was long past the hour she should have left the hills. Even the sky was dark, except for the soft star which seemed to enfold her with its light. Its mystery held her, drawing closer phantom memories. Suddenly she stopped and drew from her dress a small cloth which she unfolded tenderly. Within, lay a small thing—a piece of glass—a piece of crumpled glass, rough upon the edge. She turned it carefully under the star's white lines, until it caught a ray of light; then it seemed to glow within her hand. Entranced, she fell upon her face, with hands out-stretched, holding the mysterious thing gently. She seemed ensouled, transported from the earth. Around her grew scenes—temples, tall men with shining robes. Never had it been so wondrous. But the thought that was within her did not change! She would give her treasure to the Babe! Days would be blank. Dreaming hours would lose their life—it would be the very giving up of all she loved. Her mind refused to think! Darkness gripped at her—but the holy Babe should have her gift! Slowly with it pressed against her breast, she turned near to the houses and entered one low door.

Later, when the stars had faded out—all but the one, which shone among the lifting shadows, she sat by the narrow road and watched, watched. Then growing frightened lest they had escaped her, she ran on in the grey light, toward the hills. There they were coming—the three camels with the three men. They did not seem to see her, their eyes were on the star. So she stood straight as they came near and waved her hand. Then one leaned over, lifted, and put her down before him.

Slowly, followed they the star, until they came to where it touched a cave. Entering—they found the holy Child! He sat within His Mother's arms and smiled. The wise men fell upon their knees, offering their gifts. Shepherds stood within—one there was she knew. He drew her to them asking how she came. "I have a gift, for the Babe," she answered, showing in her palm the small broken glass. At once the shepherd laughed and whispered to the rest. Soon all were talking in an undertone. So the child stood still and tears came in her eyes. She looked down at the precious thing within her palm and for the first time saw how poor a thing it was. It lay most small and dull within her hand. A sharp pain struck to her heart—she trembled and looked toward the Babe—and the holy Babe stretched out His hands! The holy Mother said: "Have you a treasure?" So she drew near holding out her gift. A white light started from its depths, meeting the soft light about the Babe. It grew and grew until it seemed to be the Light itself—and it shed a radiance on them all. And those three were bathed in it—the Mother, the Babe and the child. And a deep silence was upon the wise men. H. T. F

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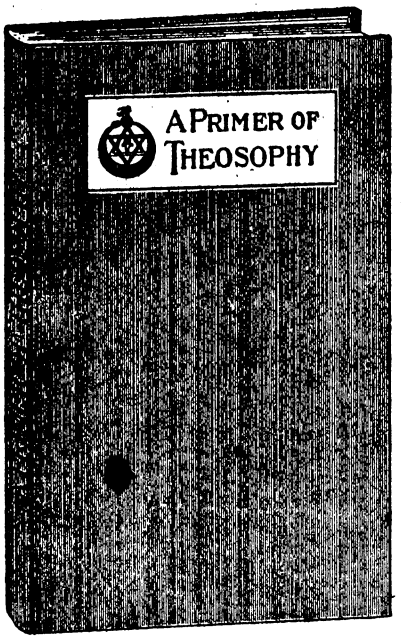
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